301 All the women and girls, except the slaves, wear a sort of cotton
291 hose which is woven onto the leg itself from above the ankle to the calf of the leg. This is extremely binding, especially when new. Above the calf they bind another band of the same material, also woven onto the leg, so that the calf is bulged from both sides. At the bottom of this hose is a border or hem two or three fingers wide made of reeds, or, like most of them, of tortoise shell. When this hose is new and wet, it hurts the women. They are careful to coat it on the outside with oil and annatto so that water will not penetrate. They wet themselves as little as possible. When they embark in
481 canoes, their husbands carry them. But you would never guess how they cross streams without wetting their legs. She who has the biggest or least uncomfortable hose, or even a man who has none, takes a woman by the feet and pulls her along after him or her while the one with the tight hose follows propped against his or her behind while walking on her hands.

[57] CHAPTER V

The Foods They Eat

262 I do not think there is a nation in the rest of the world which eats less well than this one, although they have here the means to eat well. But what is the difference since they are healthy, fat, and robust without these delicacies.

[231] They do not keep cows, sheep, goats, nor pigs, and they never eat them at home, although there are a great many pigs on Dominica; neither do they eat fowl, chicken eggs, butter, cheese, milk, oil,
[263] or fat. They salt nothing when they eat among themselves. When they visit us, they eat almost anything, although those who have children abstain, as we shall see in the next chapter. At home, they eat tortoise and white tortoise eggs, but not the yellow ones, certain
252 birds, and crabs. They never cook well what they eat, especially the crabs. They cook the birds whole, after having burned the feathers, on small sticks arranged a little above the fire. Once cooked, they wrap them in leaves and smoke them. When they are ready to eat them, they hollow them out and boil them in manioc juice with

601 Some authors suspect the native Americans to be Jews exiled to these places. I do not know if they are, but I well know that the children of two brothers call themselves brothers, and male cousins marry female cousins born from their own aunts. Moreover, they often refer to a person as father of such a child, they never have surnames, they wash themselves frequently, and they oil their hair. They never eat salt, fat, or pork, and they abstain from a number of birds and fish. Still, I do not believe that at the present time they fast for religious motives -- except for the boyes -- because I have learned from them that if they eat pork they believe that their children will be born with twisted feet. If they eat parrot or manatee they believe that their children might have small, round eyes like those animals, and if they eat garfish or eel the children might have a tapered nose. However, nowadays they eat what we eat when they are among us. I have noticed that those Caribs who eat with us are the most frequently sick and die earlier. This is because the different qualities of our various meats alter their constitution. [275]

552 551 Eight days after the birth of a child they summon someone to pierce his ears, his lower lip, and the place between his nostrils. They pass string through these places in order to make openings to attach the pendants when the child grows up. These pendants are sometimes made of small caracoli, or glass beads, while others only use five or six cotton threads. If they have pins or hooks they put these through the lower lip. They give the child his name at this same time. This name is very often that of a dead grandfather or a [715] dead grandmother in order to make him or her live again in the person of the child. When the child grows up it changes or retains the name as it likes. [287]

551 The Carib husbands and even their wives are rarely called by their names, and it seems criminal even to think of it. They only pronounce the first syllables, and even these are pronounced only in their absence, for in their presence they would be offended. They use circumlocutions, saying father of such and such a child, for they are not afraid of calling children by their names. In their drinking parties when they are half drunk they think it a great honor to be called by the name of the Arawak that they have killed. Captain Baron was called Callamiéna when he was in a state of drunkeness. He took another captain by the hand and in front of all the principal

855 stand up, and fall down continuously, sometimes on their hands and sometimes on their behinds. They walk on all fours getting so used [481] to it that when they are grown up they catch up with the best runners in this way. [405]

[159] Sometimes the Caribs make incisions to cure some inflammation, but most of the time they do it out of fantasy. It is said that the children are gashed instead of being whipped, but I have not seen it done often. [435]

515 [534] The Caribs have no other paternoster than the flute. The first one to awake at the cock's crow plays his flute, and the others imitate him as they awaken. After this they go to bathe in the river. The women and children go at a different time. Because the river is cold they make fires by groups in two or three places where they warm themselves. If they are soaked by sea water or rain, or if they are dirty or overheated by some exertion, they return to wash themselves again. Besides this they never fail to go bathing at noon and in the evening. I think that these baths contribute the most to the preservation of their health, and so do their fasts when they are moderate. [383] The children in order to learn how to swim and become accustomed to the ocean waves, as well as to amuse themselves, lay on small planks. They let themselves drift against the breakers and are driven back into the mouth of a river. Others who are stronger let themselves drift with the current of the river and meet the breakers which are rough and frightening where the river hits them, particularly in the district of cabester [sic] where the sea is rougher and the streams are faster. And when they see someone upside down in the waves, or standing there, they laugh to see them when we would be fearful. [314]

857 [223] The Carib children, having prepared birdlime, cut long poles and attach at the end a very pliable rod which has been smeared with glue. They hold it so that the end is near the flowers where the humming birds find their food. When these birds are not watchful, they hit them with the small rod and having been touched with this rod they remain stuck. The children run quickly, seize them, and tear off the glued feathers, [439] gut the birds, and wrap them in leaves. They dry them in the fire and trade them to the French for hooks and pins. [220] One type of fly makes [262] holes in the sand to live there. The small Caribs kill them, split them in half, and pick out a small sac filled with honey which they eat. [398] The children make horns out of the stem of a certain plant [466], and [534] the men make whistles out of the leg bones of pelicans. [267]

8. Food and Its Preparation

262 The Caribs cannot be starved out because their houses are not closed, and as soon as they see danger, or suspect it, they go into the mountains where they have gardens for this contingency. Besides, if they are on the seashore they find different kinds of shellfish on or under the rocks. They fish in the rivers for tadpoles, crayfish, and small snails upon which they can subsist. They know the fruit-bearing trees in the woods, as well as roots as big as the thigh, which are the yams, and these are also eaten in their houses. The Frenchmen are not so clever when they first arrive in the islands. At the beginning of the colonization of Guadeloupe, we had trouble with the natives. They beseiged us for a few hours, and although they withdrew, they continued to wander in the woods and also along the coasts in their canoes, and they killed anyone they met. The dearth of bread and water compelled the other French to starve in their houses. [226]

241 Manioc is of great advantage to the poorer inhabitants of the islands, as well as to the Caribs. The latter have no need for horses, plows, granaries, threshers, nor do they require cellars for casks or vintagers to cultivate and gather their grapes. This is true because they sustain themselves on roots. A single man who worked only at this task would be able to feed fifty people at least. The Caribs use most of their manioc to brew beer. Manioc is a shrub which bears grain but they do not eat this nor do they sow it. They only cut off some of the shoots which they uproot. The Caribs replant it in the following way. Instead of a hoe they use a great stick, pointed at the end, which they hold in their hands and break the soil with repeated blows. They dig out a hole the size of a bushel in which they plant some shoots of manioc of about an arm's length or longer. These shoots are sometimes planted flat and sometimes placed upright. The French make a hole three feet long and two feet wide which they call a manioc trench. Along the middle of the trench they plant four manioc shoots, each being four fingers thick. The large end is always in the air because it does not grow well in the soil. They weed until the manioc covers the land. White manioc is edible after eight months, red manioc after one year, purple manioc may be kept longer in the soil, and the black variety can remain in the soil two or three years. At the beginning the stem grows upright until worms attack the top. When leaves drop off joints appear and are ready to be sprouts for planting. The unprepared

252 Camagnem is a root similar to manioc but it is nonpoisonous. They roast it on coals and then eat it like sweet potatoes, but it is not so good as the sweet potato. [107]

The sweet potatoes, called mabi, is the mana of these islands, and having it one cannot die of hunger. Sweet potatoes are not subject to the ravages of hurricanes, in contrast to manioc which is sometimes ruined by them. The roots and leaves of sweet potatoes are edible and the ends of the sprouts may be eaten like asparagus. A meal would not be complete without sweet potatoes. One cooks them like chestnuts, whose taste they resemble, either in a kettle or under the ashes. The stems and leaves are so nourishing that two bundles of them per day are sufficient to feed the biggest pigs kept in pens. [342]

The yam is called namoüin or couchou. It is a big root from which the Caribs make bread and a fermented drink. They cook it as they do a sweet potato. [365] Sweet potatoes and other roots good to eat are called oüle. [421]

Two months after maize is seeded it is grown. The Caribs gather it, roast it on coals, and eat it. Out of maize the Galibis make [273] palinot which is as good as beer. The French use it to feed poultry, although some put it in their flour, mixed half and half with French wheat. This makes a good bread with a pleasing flavor. It is called márichi, or aoüáchi. [355]

Island peas, called mancónti, come up in a short time and are much easier to digest than our varieties. They have different kinds -- white, black, red, and seven-year peas. Out of these they make a reddish soup verging on black. [352]

[276] Sugar cane is used by the Caribs who strip off the leaves and pound the stems in a pestle. Then they put them in a pot full of water. They make a good drink which they have after it is well boiled. [167]

The term for a bunch of figs or bananas is lacálla. I don't know why we call bananas bunches of figs, probably because this fruit is numerous and well ordered. [102]

262 The carratas is a kind of fruit which the Caribs use to quench their thirst when they are far from water. A good juice could be made out of it. The fruit is abundant and grows along one elongated stem, and is so closely set one upon another that it is difficult to take off the first one. [110]

248 The coûlaoûa is a fruit which looks like pineapple but is smaller. It furnishes hemp for the Caribs. [183]

262 [278] The Carib cabbage is called táya. I have seen several kinds among the Caribs, who consider it to be a good remedy. I have not delved into the problem of learning its virtues. I know there is one kind which has red-ribbed leaves. They press the juice which they mix [301] with urucu [body paint] and redden themselves with it, firmly believing that they make themselves pleasing to their enemies and that they have nothing to fear when they take this precaution. The other kinds of cabbages which are more common are added to their cooking instead of seasoning, and their tips are prepared like Spanish chard. The Caribs cook the roots and make a drink out of it. [453]

262 222 The Carib women take termite nests and fill their pots, which are their ovens, and add some rotten and dry wood. When the fire is set it cooks slowly. [176] The Caribs are fond of honey and they know the trees where it can be found. When they see a honey fly going to a tree they place their ear against the tree. If they hear the buzzing of honey flies they fell the tree and take the honey which they distribute to each one in his calabash. They mix it with water and drink it immediately. The honey flies have no stinger although they swarm on the Caribs and tickle them with their tiny legs so much that they can scarcely bear it. [350] Lice are an appreciated delicacy. The Carib women roll them between their teeth and savor them for a quarter of an hour. I have tried to make them ashamed of it, but whatever I said about their imagined delicacy failed to provoke the disgust which they reserve only for lice born on the heads of those from another nation. [140]

Toads are eaten at Martinique like frogs. They are good. [239]

252 The Caribs do not have the patience to pluck the feathers out of a bird. I have been with them to the Saints where they catch birds called tuérou. First they cut off half of the wings on a piece of wood. Then they throw the bird in the fire, turning it over several times. They reach in and put it on a grill without cleaning it, and allow it to lie enveloped by smoke, sometimes for quite a while. They eat it without a sauce. They peal off only the outer skin and remove the guts. [240] The wives of the Caribs cook freshly caught fish in fresh water, often half-cleaned without being scaled. They season it with pepper. After they have poured off the sauce they use some small sticks of wood which they have taken from the fire to remove the fish from the pot. To divide and distribute it cleanly, they wash their hands with a mouthful

10. Lore and Learning

759 The Caribs have no knowledge of liberal arts or mechanical skills, not even having words to express them. However, they practice them to the extent that nature has given them knowledge, and necessity requires it. They do not know how to open a vein, but this does not mean that they are ignorant of drawing blood if they must. The instrument they use is neither a lancet nor scalpel, and they do not pierce the vein nor make a deep cut. Instead, they slightly scratch the skin with an instrument which they make from
413 an agouti thigh bone which has an agouti tooth imbedded in one end and is tied with a cotton thread. They sharpen the tooth, and holding the handle press lightly on the flesh and make scratches. Then they rub off the blood with ouallomán straw. [190]

[157] [263] All of the Caribs are extremely melancholy, moody, and silent. They have appetites for odd foods as if they were pregnant women, eating chalk, or if they do not have it, eating earth. The women and children all do it, which make them dry and finally causes their death. I have always in my accounts mentioned their
751 melancholy and the difficult nature of their language. It has been
754 commonly said that the devil beats them. I have never seen nor heard of such a thing from the Caribs in all of the nineteen years I have spoken with them. The reason why such a statement has been made is twofold. Firstly, when lying on the left side their spleen is compressed by the left elbow. It sends black fumes to the brain which causes black and horrible dreams, as if they were at grips with maboyas or were being taken away by them. I have taken some of the Caribs in my arms when I saw them in such pains. I wiped off their sweat and carried them out of their hammocks, and they would have willingly fallen on their knees to thank me because I had protected them from the maboyas who were beating them. The second reason for the statement that the devil beats them is that at the slightest harm they suffer they say it is a spell or an evil given by maboyas or sorcerers. This does not mean that they have been beaten, but rather that they have been sent or given such evils through spells. [341]

278 The value of herbs is not unknown to the Caribs who collect
757 them when they are sick in order to drink as medicine the juice which they draw out. Ordinarily the herbs are crushed between their hands and put into a pot full of water. They rub this mixture on the sick

624 They have almost the same ceremony when they make a captain of a man, although captains do not have too much authority among them. They make him fast, gash him, and then throw at his head the skins of cuttlefish. If he does not parry them dextrously he is in danger of being wounded, in which case he would not be considered a good captain.

843 During the pregnancy of the wife the husband does not eat tortoise
●262 for if he did eat it, they say, they child would be deaf as a tortoise. In the same way the father doesn't eat manatee because that animal has very small eyes and the child would not fail to inherit this imperfection. But when they eat with the French they are not so scrupulous about these restrictions.

4. Commerce

157 The life which they lead is so agreeable that they are very con-
648 tented, and no matter how well we treat them, we cannot keep them living among us. Some Caribs have lived among the French for a long time and have had an easy life, but at the first occasion they have broken away and returned to the other Caribs. They are extremely suspicious, and if they see you with a musket in your hand they will never visit your house. The least thing makes them mistrustful. As we were passing on our return by way of Dominica a Carib came towards us half way from the shore. As soon as he saw the small boat which was behind our vessel he turned quickly away. If one has weapons in his boat they will never come aboard. If one of them climbs aboard a ship, the other always stays in the canoe as a lookout. They judge others as they judge themselves, which means they trust no one. If they come in sight of a house they carefully look all around, partly to see if there is anything to frighten them, and partly to discover a means of surprising it.

648 When they entered the brick house which the governor had made they roughly threw themselves against the wall to test the possibility of pushing it over. They found it firm, and hiding their astonishment and anger they remarked, as though it pleased them, "That's pretty good, compere." No matter how good they have been with you they will endeavor to trap you, and once they have you at their advantage

648 you cannot expect any mercy from them. When their treachery towards you misses the mark they will say in cold blood "Me no angry at you." Then they will deal with you as if nothing had happened, and as though they were your best friends.

5. Eating and Drinking

264 They are extremely filthy in their eating. If you could see them make their ollicou you would hold it in horror. Once, in the presence of our governor at dinner, one of them was sitting at a distance from a plate of food which appealed to his appetite. Climbing on the bench he put his foot between the dishes and extended his full length over the table. One foot was on the table where he had been eating and one arm supported his weight at the other end, and he reached for what he wanted. This is how these gentlemen behave! As for the
574 remainder they are so proud that no matter who visits them they do not get up, but only point to a hammock and say "lie here." They very freely ask for everything which appeals to them, and are offended when you refuse. This is the reason why people who know the Caribs leave only those possessions in their houses which they are willing to give them when the Caribs are expected. The Caribs promise a
● [262] great deal but they very often are unfaithful. They eat animals which do them harm such as chiggers, ticks, and similar vermin.

6. Warfare

721 The Caribs have small drinking parties in their carbets [men's houses] on various occasions (that is to say, assemblies in their great houses which are built especially for this purpose). Here they drink excessively and eat only a little. These gatherings last sometimes as long as eight to ten days. This would be the best time to attack them, for they are almost always drunk. After a ceremony of this kind they begin to deal with their affairs, especially warfare. The very oldest captains harangue them and are listened to with a marvelous silence. The decisions are followed by common consent, although no one has any authority as commander. The business of war commences ordinarily with great harangues or speeches and complaints by the old

785 while others more robust satisfy themselves for nine or ten days with a bit of bread and water. If they did not hold to this rigorous abstinence they would be considered weaklings. They are also superstitious in their avoidance of salt, pig meat, tortoises, manatees, fat, eggs and a large number of animals which would have been considered unclean according to the law of Moses. They also have a custom of marrying female first cousins; cousins of the sons of two brothers call themselves brothers. They have no names and they ordinarily call a man the son of so and so, as the Jews are accustomed to do. This has given rise to the opinion that they were descended from Jews, but no reasons are provided by them which might indicate that they practice all of these customs for religious reasons, so that it is not worth while to infer any consequences from this fact.

775 They believe in the immortality of the soul, but say that each 773 man has three souls; one in the heart, one in the head, and another in the arm. The soul in the heart manifests itself by its throbbing and goes straight to heaven upon death to be very happy there. The souls in the arm and head manifest themselves by the beating of the pulse and throb of the arteries. They become maboyas, that is to say, evil spirits, which they believe to be the cause of everything sinister and disastrous.

Concerning Birth, Education and Marriage, of the Caribs

600 Since nature was corrupted by the wickedness of our first parents, it has been absolutely necessary to have laws to enlighten reason and to direct it without error to the correct path of truth. It should not astonish us if the birth, life, and customs of our unenlightened Caribs are filled with superstition, errors, and nonsense which brings amusement at the same time that it brings tears to the eyes of those who have true Christian sentiments.

844 Among their nonsense which upset me the most was a superstition practised by men at the birth of their children. Women give birth with little pain, and if labor is difficult for some of them they know how to relieve it using a special root as a remedy and which has an

276 the men. However it is considered by them to be a terrible crime to
786 take advantage sexually of a woman who is drunk. The women also
684 dance in a circle, each holding one hand on her head and the other on her buttocks, and neither jumping nor walking, they shake their feet. Although they exert themselves strenuously they actually traverse very little ground.

574 They have only one kind of feast which is respectable and decent. When a Carib has captured a tortoise or has made some other good catch, he invites one of his closest neighbors and gives him a good party. After eating well, the neighbor returns home very contented.

Despite the disorders of their debauches, they have at least the decency of never eating until they have invited all those who are in their company to do so. After sharing the meat it sometimes happens that there is nothing left for the man who gives the party. Because this [sharing] is their custom they often became angry at Father Raymond [Breton] who refused his share for fear he would be too much of a burden.

These assemblies are very frequent, and in Dominica there is one almost every week.

7. Food and Treatment of Visitors

264 There is nothing cruder among the Caribs than their eating habits; they are so dirty in everything connected with eating and drinking that it turns the stomach of everyone who sees them prepare it. I don't mention their ouicou and ordinary drink which is made by the gossiping old women chewing cassava, and whose mouths often stink like latrines. While eating they are not ashamed to belch, piss, and I dare not say more. They are not at all surprised to see in their food hair, straw, leaves, caterpillars, and all kinds of other filth. They have nothing good and clean except bread, which is cassava. They add pimento so strongly to everything they eat that they are the only people who can eat it.

262 As concerns the meats usually eaten, they do not correspond to the ones we are accustomed to in Europe. They only eat bourgaux [bugaus] which is a shellfish, crabs, tortoises, and several kinds of

262 fish both from rivers and from the sea. They never eat meat soup or other meat except a few birds which they throw into the fire without removing the feathers or entrails. When the feathers are almost singed off they take the birds out of the fire and smoke them and eat them. They don't eat milk, cheese, or butter and they hold eggs and oil in horror. This is said among them.

262 When they eat with us they are accustomed to eating our foods,
263 although there are some who are more scrupulous than the rest and don't wish to break their ancient customs. They don't use salt to season their food, and if they find grease they throw it out. They have only one common sauce made with fishheads and a large quantity of pimentos to which they add manioc water which loses its poison when it is boiled. They also add to the sauce mouchache which is obtained from manioc and is like the finest flour. They boil this attractive mixture. They dip their bread into it with much satisfaction and enjoyment, preferring it to the most exquisite meats.

264 Ordinarily they eat three times a day, but most of the time there is no rule for their meal and they eat when they are hungry and whenever they feel like it. The men eat separately in the great carbet. The women and small children eat in the small houses. They rest on their buttocks like monkeys sitting around a coui, which is half a calabash used like a dish, from which they eat all their food. Usually dogs and cats participate, but the children are careful to rap them on the muzzle with a stick when they rush in too quickly to the dish.

574 Among the Caribs there is always a deputy to welcome and take care of guests. When one of their friends comes to visit, this master of ceremonies brings him into the carbet and promptly hangs a hammock for him on which he tells him to sit. The guest does so immediately, maintaining his gravity and silence. Meanwhile everyone goes to some trouble to bring something to the newcomer. One woman brings him a drink, another bread, another crabs and fish or bourgaux [a kind of shellfish] and others bring similar things. When a guest is presented folded cassava it means he should eat only what is necessary for him. When it is presented to him unfolded it means that he should eat as much as he wishes and take the rest home with him. After eating and drinking well he says to his host "I am drunk." The master of ceremonies then brings everyone into the

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

SUBSISTENCE ACTIVITIES

226 [252] **Fishing.**—The staple food of the *Carib* was the crab, which they hunted at night by torchlight. They roasted the meat, seasoning it with a sauce called taumalin,[3] a mixture of lime juice and pounded peppers with the greenish meat next to the shell of the male crab.

Sea food was an important part of the diet. The *Carib* picked up shellfish along the shore. They caught fish with small nets (at night or when the water was calm); with hook and line (the hooks being of tortoise shell); by scattering a certain kind of poisonous wood on the water; or by use of the bow and arrow. The arrows were long and three-pronged; each was attached by a string to a wooden float so that it could easily be retrieved. Harpoons (with separate points) were employed to catch the manatee and sea turtle; the land turtle was stalked. Corrals are mentioned; they may have been fish wiers.

224 **Hunting.**—On land the *Carib* hunted the agouti and the lizard with dogs, smoking the lizards out of the holes into which the dogs drove them. They also caught birds, using the bow and arrows tipped with cotton or else stupefying the birds with smoke from a poisonous wood.

231 **Domesticated animals.**—Parrots and dogs were the only domesticated animals except when, in historic times, the people kept poultry and swine, largely for trade with the Europeans.

252 **Preparation of fish and meat.**—The *Carib* took special pains in the preparation of fish and meat, broiling them sometimes for a whole day over a slow fire on a wooden grid 2 feet (0.6 m.) high. They also roasted fish and agouti meat in the ash and smoked the latter for purposes of storage, cooking the smoked meat in cassava juice when they wished to eat it. For the seasoning of fish and meat they used a sauce called coüi, which was made by boiling the juice of the manioc with crushed peppers, lime juice, and manioc flour. They made a soup from left-over scraps of fish and meat, as well as from agouti bones. These were boiled in manioc juice with peppers, manioc flour, and oysters to form a strong mixture in which the Indians dipped cassava bread. Apparently this was as close as the *Carib* came to the typical *Arawak* pepper pot.

262 The same sources that describe the foregoing methods of hunting, fishing, and preparing meat also mention a taboo on the manatee, the turtle, and all land animals. The sources imply that this taboo was general, a fact difficult to reconcile with the above statements.[4] It is certain, however, that the *Carib* never took salt or ate the flesh of the eel and that they avoided fat.

241 **Farming and preparation of agricultural foods.**—The Indians cultivated both the bitter and the sweet varieties of manioc, using the same

[3] All *Carib* terms cited here are from the men's language.

[4] This discrepancy may represent a difference between ideal and practice or it may reflect a breaking down of the system of taboos. There is some indication that the taboos were followed only during a limited period, as after fasts. (See p. 557.)

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

553 probability, of their forefather's conversion and of the name of his white godfather. Such today are Dauville, Lucien, Viville, John, Darroux, Benjamin, etc. But already these names are falling into disuse and being forgotten even by their bearers, who designate the individual by attaching the patronymic to the name—so, Norbert John, the son of John Jules, the son of Jules Benjamin. Friends sometimes "swap" or exchange names.

551 The Carib of Dominica retains the Indian's traditional dislike of the indiscriminate use of his name. In ordinary forms of address he almost always uses "compère," "commère" (the old "gossip"), "cousin," "chef," "babe," "boy," etc. He habitually refers to people by a nickname (Popote, Fanfan) or by abbreviating the real name (Ma' Ham for Madame Hamilton). When traveling or staying in some other part of the island or abroad, he invariably changes his name, adopting for the time what Roth calls a "nom de voyage." The reason for this, as explained to me by a Carib friend, is that "nobody can do you anything (piaï, charm) when they do not know your right name." This idea that the name is part and parcel of the thing or person to whom it belongs, and the adoption of a false denomer, in order to trick the nefarious genii, is, I believe, peculiarly Indian. Thus, before going to the provision grounds or to the woods [177 for food, a mother of the old school will tell her children that she is 784] going to "fouiller fourmis" (dig for ants), fearing that she would be unlucky and return empty-handed should she pronounce the real name, and say (for example) that she was going to look for wawa (wild yam: *Rajana cordata* L.).

576 Forms of greeting are seldom used by the Caribs. Even after a long absence, a man will arrive with a simple "I am come," and take leave, before a long separation, with no more than "I am going."

● 262 Women and children eat in the kitchen apart from the men and [264] after the latter have finished. I understand that this habit is peculiar, in Dominica, to the Caribs; though it would seem to be more a matter of convenience than custom in a community where the women do all their own housework. Vestiges of taboo seem to subsist with regard to the eating of certain foods. One old woman gave as the reason for not eating a species of sea crab, called àgaya, that the [842] latter sometimes "had to do with women." She averred that this crab, were it to meet a girl or woman on the beach, would crawl up and urinate on her leg, thus rendering her pregnant for him. We read that the Caribs of other days would not eat hen, turtle, or eel for fear of thereby acquiring the unworthy characteristics of these beasts. There are Caribs in Dominica today who, for similar reasons, will not touch the meat of shark, conger eel, or an elsewhere widely consumed variety of fish, locally known as "vive."

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

On the other hand, Caribs consider the white man's custom of manuring land as disgusting, and would never knowingly eat food so grown. The finding of dung in a provision ground is sufficient reason for abandoning a part or the whole of the cultivation. A serious dispute arose, while I was in the Reserve, because one family accused members of another family of leaving excrement on their land. Perhaps this is one more reason why the Caribs' gardens are so far from their dwellings.

There does not seem to be any hard and fast rule with regard to the division of labor between the sexes, except such as physical fitness dictates. Hunting, fishing, sawing, land clearing, canoe and house building are obviously men's occupations, here as elsewhere. Work on the provision ground is fairly evenly shared. Twine and cords, torches, shark oil, Carib panniers, manioc sifters, and "couleuvres" are made by men usually, though not exclusively. Vegetable oil (palma Christi, known here as "carapat"), open, radial kitchen and garden baskets (corbeilles), the cleaning and (until recently) spinning of cotton, the preparation of farine and cassava bread—except for the grating of the manioc, at which the men often help—and all other household duties are women's work. Although a Carib be returning straight to his house after a fishing expedition, he expects his women folk to meet him on the shore and to carry the fish home. When compelled to carry a load himself, the Carib man always puts it on his shoulder or back, whereas the women have adopted the Creole negro custom of bearing burdens on the head.

River bathing is a daily habit with all Caribs, but once a month the Carib man takes a special kind of bath in the privacy of his own home with water in which certain herbs have soaked. The names of three so used are: the sensitive plant (*Mimosa pudica*), sou marqué (*Cassia bicapsularis*), and kudjuruk (or kugururk—unidentified). The bath must be taken on the night when the moon is new or "good" (that is, for planting), and its object is that of a spiritual antiseptic, said to counteract and defeat the evil effects of possible sorcery or piai directed against the bather during the preceding moon.

A few simple remedies used by the Caribs of Dominica today are, in the case of—

Local inflammation: Half of an ember-baked green papaya applied hot as a poultice.

Internal contusion: The gum of the lowland red gommier (*Bursera gummifera*) as a plaster.

Wounds and cuts: The pounded heart of the kanu tree(?), together with salt. Shark oil and pimento leaves are also used, as is the fat of the Tête-Chien boa.

Flux, or intestinal chill: An infusion of the bark or roots of the wild white guava.

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

The High Woods

The Caribs' intelligence is in their hands and feet. I suspect their 314
own word for incompetent, mabuku, to mean "without feet"; and, just as the typical Frenchman's ability is best described by that untranslatable word, "débrouillard," so the characteristic virtue of the Carib may be summed up in the word "manoeuvre." The true Carib is neither a hard nor a quick worker, but he is always able to maneuver his way out of a difficult situation in order to accomplish what he is after. "Where there's a will, there's a way" is a motto which suits him well, and nowhere does he show this better than on the high sea and in the high woods.

The high woods (in patois: les grands bois) are those tracts of virgin forest that still cover much of the island's mountainous interior. They lie, as a rule, well over 500 feet above sea level, and it is in them that the gigantic gommiers, chataigniers (*Sloanea*), cedars, rosewood, and other forest kings reach their full majesty. Here the Caribs come [313]
to saw wood for posts, boards, and shingles; to fell and hew the gom- [224]
mier for their canoes; to cut larouman for their basketry; to hunt the agouti, the wild pig, the wood pigeon, and the parrot; to search for wawa (*Rajania cordata* L.), berries, and wild honey; to fish the streams with bait, trap, and poison for mullet, crayfish, and other varieties.

The young shoot or cabbage of the mountain palmiste (*Euterpe montana*) provides a pleasant and wholesome salad. It is true the [262] ●
tree must be felled in order to obtain this, but, when this is done at full moon, the bole becomes the refuge of a species of beetle, the *Calandra palmarum*, whose fat white grub constitutes a culinary delicacy much appreciated locally under the name of ver palmiste. This is the reverse of the process employed in cutting trees for dugouts. These are felled at the new moon in order to prevent the incursion of borer worms and grubs. Certain plants and trees, such as the male papaya, are cut down at certain phases of the moon in order to make them spring up again as female, that is, as fruit-bearing trees. Wild pineapples, sapodillas (*Anacardium occidentale*) are to be found in the woods, as also the fruits of the balate and balata trees (*Ozythece bahnianum* and *Mimusops riedleana*), of the bois cote (*Tapura guianensis*), courbaril (*Hymenaea courbaril*), and icacque (*Hirtella* sp.).

Wild honey of two sorts is to be found: that known as "sûr" (sour) from the small native stingless bee, or "pou lélé," which produces the black wax already mentioned, and the "gros miel" from the (probably imported) ordinary bee in a wild state. The Caribs are fond of eating the white grub or larvae (in patois: cousins) of both varieties—usually together with the honey, raw.

Water may be obtained on the heights from the corde de l'eau (*Pin-* 271
zona), a species of stout liana which releases, when cut, a pint or so of cool, refreshing sap.

8: Taylor
785, 751, 262

ST13 Callinago ST13

[For information on fasting and other restrictions as a means of avoiding forces harmful to the individual on specific occasions, see category 784.]

415 blacks and European creoles still use it today, not only in Dominica,
285 but also in Guadeloupe and in Martinique. The Caribs, as a matter
[439] of fact, make these baskets not only for their own use, but they also sell them in order to obtain articles which they need, knives, hatchets, pieces of cloth, alcohol, etc. The Caribs formerly used the matatou, a kind of square coverless basket, supported by four feet, and the
[442] catoli, a kind of hod used by the women to carry potatoes, bananas, fish, and other food products to the hut.

●262 The diet of the Caribs is however not complex; it is almost ex-
524 clusively vegetable, and is supplemented from time to time by a few crabs or by fish. The plants they eat are cultivated by them or are gathered in the forest. The most important are the yam, Dioscorea sativa, the sweet potato, Convolvulus batatas, the Caribbean cabbage, Colocasia esculenta or Xanthosoma sagittaefolia, and finally the cassava, Manihot dulcis and Manihot edulis, from whose roots they extract farina with the aid of a very primitive press and which is used by them in making the cassava, a kind of baked pancake which formerly took the place of bread in all the Antilles. The trees which supply them with fruits are numerous: these are the mango-trees, the guava-trees, the coeo-nut trees, the banana trees, and the famous bread-fruit tree, Artocarpus (1) incisa, imported from Asia and Polynesia but

1. From ἄρτος, bread and καρπός, fruit.

long since acclimated in the Antilles. The forest supplies them with
[439] another article of exchange, a tree, (called the "Bay tree" by the English) whose leaves they gather, which are taken to Roseau and thence sent to Europe or the United States, where an essence is extracted for use in perfume-making.

262 Meat is an unimportant part of their diet and the few animals
[53] they raise; pigs of Spanish or /139/ French origin, and domestic
439 poultry, hens and ducks serve more as articles of exchange than as
266 food. Even formerly when they did not object to human flesh, it seems that they used it only rarely; when following a war they had massacred a large number of enemies, they thought it only fitting to eat them. Furthermore, Father Labat is full of indulgence towards them on this point, and although they had once offered him the smoked arm of an Englishman, probably the remains of a feast, he finds it hard to apply to them the epithet of cannibals.

12: Taylor E-5 (ca. 1930-1937)1949
ST13 Callinago ST13

Later estimates are, for St Vincent: Philip Warner's "3000 Negroes and no other island as many Indians," and Stapleton's "1500 [warriors], 600 of these bowmen are Negroes," both taken from the Calendar of State Papers for the year 1676.[24] These figures may be compared with la Borde's estimated 4000 in 1700 for the two islands of Dominica and St Vincent together, i.e., after two attempts by the British under Stapleton in 1683 to exterminate the Caribs in both islands.

"The staple food of the *Carib* was the crab. . . . They roasted the meat, seasoning it with a sauce called taumalin, a mixture of lime juice and pounded peppers with the greenish meat next to the shell of the male crab. . . . For the seasoning of fish and meat they used a sauce called coui, which was made by boiling the juice of manioc with crushed peppers, lime juice, and manioc flour."[25] As the Carib word for food does not include fish, meat, or game, which may be called by a term meaning *food adjuncts*, crab—fond of it as the Caribs were and still are—cannot properly be called their staple food, which was and is cassava, a bread or bannock made from manioc meal. Incidentally, the manioc shrub is propagated by cuttings of two or three feet long taken from the stem of an old plant, and not, as Rouse would have it in speaking of the Arawak, from the root.[26] The Carib may have taken to citrus fruits before 1700, but neither the sauce which the modern Carib call [tumálē] in Dominica and [dumári] in Central America, nor that known to Breton as "tóma *sausse*, nitomáliem *ma sausse*," calls for the employment of lime juice as an ingredient. Breton says "it is so called because the women usually make it with tomali of crab, which is oily"; and he refers us to "carïouati *poivré*," where we find:

> They put into a little earthen pot together with mouchache [that is, manioc starch], forty or fifty peppers [*Capsicum frutescens*] as big as the thumb, fish-scales, fish-bones, or the bones of agouti which they have gnawed, boil the lot in manioc-water (which is poisonous), and that is the sauce in which they dip their cassava (when they have nothing else). . . .[27]

The name of this sauce has been incorporated into the English language as "toma'll(e)y, n. Soft greenish substance (called the liver) in lobster, used as sauce. (Carib)." (Concise Oxford Dictionary). Such sauce would naturally be served in the receptacle still known in the West Indies as a coui [kuí], and made from the half of a calabash (cujete)[27a] cut in two lengthwise. Although this is one

24 *Calendar of State Papers*, 1675-1676, no. 861, and p. 499.
25 *Handbook*, p. 530.
26 *Handbook*, p. 522.
27 Breton, *Dictionaire Caraïb-Français*, p. 189.
27a *Crescentia cujete*.

12: Taylor E-5 (ca. 1930-1937)1949
ST13-Callinago ST13

of the words black-listed by Breton as "point mots Sauvages," he himself gives what is probably the parent Carib form under "*coui à boire* couáikeu," phonetically ['kwɛ̀kɛ̄].

Rouse omits to mention two important classes of kitchen utensils: the mortar (ánna), and the manioc trough (batáia), both carved out of single pieces of wood, the latter being just as important to the manioc complex as the stone-chip grater (eše), the basketry squeezer (rukúma) and sifter (híbiše), and the cassava-plate or griddle (butáli).

"Corn, sweetpotatoes, yams, beans, and peppers also were cultivated, the corn being made into bread as among the *Arawak*." Rouse elsewhere mentions corn beer.[28] Corn is and apparently always was of very secondary importance to the Carib, and it seems doubtful whether the Carib ever made much use of bread or beer made from it. Breton has this to say about it:

> After it has grown, that is to say two months after it has been sown, the Savages gather and roast it on the coals, then eat it. The Galibi make from it a fermented drink which is not inferior to beer. The French use it to feed poultry, while some turn it into flour, which they mix with an equal quantity of wheat flour, and make with this a fine bread which tastes quite good.[29]

Breton elsewhere describes at length the making of cassava-beer (uéku), and speaks of a beverage of boiled cassavas in connection with the couvade. On the other hand, the only use made of corn by the modern Dominica Carib is that described in the first sentence of the above quotation from Breton. Botanists usually describe yams (*Dioscorea* spp.) as of Old World origin, but it now seems certain that a species of *Dioscorea trifida*, known to the Carib as kúšu, and formerly much employed by them, was American. Two other food plants, not listed by Rouse but fairly important to the Carib of Breton's day and at the present time, are *Xanthosoma* spp. (uáho) and pumpkin (uauáiama). By "guayba," Rouse presumably means *guava*, Carib: kuiábu.

We are told that hammocks were "made of a network of cotton thread," and that "the weaving of cloth may not have been an original part of Carib culture. The women had wooden spindles for making thread and used belt looms for weaving it. They stretched the warp threads from a stick on one side of the house to a stick on the other; then two women wove in the weft, beating the threads down with a sword shaped stick."[30] Breton, on the other hand, describes the

28 *Handbook*, pp. 551-557.
29 Breton, *op. cit.*, p. 335.
30 *Handbook*, pp. 552, 555.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

X 824

CYPERACEAE. Sedge Family.

Dichromena ciliata Vahl, Enum. 2: 240. 1805.

Rynchospora pura Griesebach, Fl. Br. W. I. 577. 1864.

Z'Herbes Paillasse, Zeb Paillasse.

A common and attractive sedge of the West Indies and continental tropical America. In Dominica the plant may be found in grassy places at lower and middle elevations.

[352] The whole plant is dried by the Carib and is then used as a stuffing for mattresses.

Specimen citation: 3214

PALMAE. Palm Family.

Acrocomia aculeata (Jacquin) Loddiges ex Martius, Hist. Nat. Palm. 3: 286. 1843.

Acrocomia lasiospatha Griesebach, Fl. Br. W. I. 521. 1864, in part, *non* Martius.

Acrocomia sclerocarpa Duss, Fl. Phan. Ant. Franc. 489. 1897, *non* Martius.

Glou-glou. — *isudla*[1] (cf. Tupi *yasoari*).

The glou-glou palm is the type species of the genus and as far as is known occurs only on low drier coastal areas on Dominica and Martinique.

[262 223] The small edible fruits possess a coconut-like pulp. Until recently a sort of wine was made by tapping the young inflorescence shoot («heart») near the base and allowing the collected juice to ferment. Breton (7) records an early use of the sharp [283] spines of *isudla*: «... the spines, long as the finger, are used by the Carib in cording cotton».

Specimen citation: 3133.

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[1] This should not be confused with a montane palm, *Euterpe globosa* Gaertn., whose patois name, yaula or Gaula, seems to stem from this Carib name for the glou-glou palm.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

Cocos nucifera Linnaeus, Sp. Pl. 1188. 1753.
Coconut Palm. — *páluma* (from Spanish *palma*).

The coconut palm is grown on all tropical coasts. Its center of origin is controversial although the plant is probably native to the Old World. Hundreds of uses are recorded for various parts of this plant, which is considered the most valuable of all palms. DU TERTRE (15) records the species as established in the French Antilles in the seventeenth century.

Coconuts are an important product of Dominica and several estates have been devoted to their culture. The Creoles utilize the green « jelly nuts » as a refreshing drink and the flesh of the mature fruits for food and oil. The husks supply a fiber, coir, employed for local cordage.

Coconuts are cultivated by the Island Caribs who use the large leaves for thatch, and the endosperm as a source of food and oil. The latter is obtained by grating and boiling the flesh of the nuts.

Specimen citation: no herbarium material collected.

Euterpe dominicana L. H. Bailey, Gent. Herb. 4: 375. 1940.
Palmiste, Palmiste franc, Manicol. — *uése.*

A tall slender palm endemic to Dominica and common throughout moist mountain forests, chiefly at middle elevations.

Often felled by Caribs and other woodsmen for the sake of the palatable coeur-palmiste (« cabbage » or « heart ») which they extract from the cylindrical crown of the tree, and which is eaten either raw or boiled. The leaves of young specimens, folded and plaited, are used for thatch. Ridge-caps (or covers) for dwellings are sometimes made from the wood of this palm by merely splitting the trunk in two. The rotted trunk serves as a refuge for the fat white edible grub (*súmbe* [11]) of the palm beetle (*Calandra palmarum* Fabric.). The reddish colored prop-roots (racines palmiste) of this palm are cut, peeled and scraped, then split into two or three strands and utilized for the manufacture of shoulder carry-alls (*tídla*, literally « a basketry lattice or trellis-work »). The making of palm wine from this species has been

[11] Although the grub of the palm beetle is more frequent in this palm of the mountain forests, it also lives in the rotten boles of the coastal *ídiaho* (*Rhyticocos amara*). JACQUIN (33) also records the roasting of this « delicious » insect morsel, which is often eaten raw or roasted by the modern Carib.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

The « cabbage », though edible, is apparently not eaten by the Caribs, but in former days it was apparently tapped as a source of a wine (7). The orange-colored fruits were used formerly in making a fermented drink; while the kernels, though rather bitter, are often eaten by Carib children. The kernels were also made into an oil which was mixed with the red color from the seeds of *Bixa orellana* to form body paint. The oil was probably extracted, as is coconut oil locally today, by grating and boiling the endosperm of the nuts.

Specimen citation: 3361, 3699.

CYCLANTHACEAE. Cyclanthus Family.

Carludovica spp.

Z'Ailes Mouche, Langue Boeuf [of Breton (7)]. — *munusíali* (« twin leaf »).

Two Lesser Antillean species of this genus — terrestrial *C. insignis* Duchass., and scandent *C. plumieri* Kunth (the latter is more common) — are found in the wet mountain rainforests of Dominica.

Carib hunters often cover their temporary overnight shelters or ajoupas (*kabé* [13]) with the broad bifurcate leaves of these

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records that the Indian houses were made of straw while Ybarra (69), commenting on this use, states that Chanca had made a mistake for (quoting Ybarra): « ... though the houses of the native Indians of the Antilles may have had the appearance of being built of straw, they were most exclusively made of the component parts of the Royal Palm (*Roystonea regia* Cook)... ». If any of the several species of Royal Palm was used as a source of thatch in the Lesser Antilles it was not the Cuban Royal Palm mentioned by Ybarra but rather the Caribbee Royal Palm, *Roystonea oleracea* (Jacq.) Cook. Although described originally from Barbados the natural range of this palm is still unknown. It may have occurred in Guadeloupe and Dominica and is found as an ornamental in Dominica today. It has not been seen by us in unquestionably natural sites nor in numbers suitable for large scale thatching. On the other hand the Overtop Palm is a native coastal palm of these isles and as such would have been more readily available to Indian villages than any other local thatch-yielding palm. However Chanca may have been correct as to straw construction, for the stems of roseau (*Gynerium*) were formerly employed by the Caribs in wattle-work (7).

[13] Kabé is the local pronunciation, carbet the conventional (French) spelling, *taburi*, or *kaburi* the Carib word for « shelter » or « hall ».

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

Dasheen [14]

X 824 Numerous horticultural varieties of this species, whose native home is India and the Orient, are cultivated for their edible corms throughout the tropical and warm temperate regions of the world. The taro of the Pacific Isles is also a horticultural form of this species, and is eaten boiled or baked like potatoes or in the form of a fermented paste called poi. The dasheen is generally [252] prepared, in the West Indies, in the same manner and in as many varied ways as potatoes; in addition a good flour can be made from the tubers, and the young shoots when properly prepared may be eaten as a green vegetable. In Dominica the dasheen is [262] one of the favorite and staple foods of the Creole population and is found in all home provision gardens.

The Carib Indian has in more recent years « borrowed » this plant for his own usage, and grows it for the corms and young shoots.

Specimen citation: 9 (T), 24 (T), 32 (T).

Dieffenbachia seguine (Jacquin) Schott, Melet. 1: 20. 1832.
Dumb Cane. — Sigin, Sijin, Canne Gratter. — *ulere*.

Dumb Cane grows in low, wet places throughout tropical America. The English name refers to the irritating sap which is highly inflammatory to the tongue. In Dominica this species is particularly abundant in the ravines near the settlement of Bataka in the Carib Reserve. Two « varieties » are said to occur, one called [578] « seigin rouge ».

[278] Sigin is said to be pounded by the Carib and placed as a poison in the food of an enemy. As such it is claimed to « kill 757] four generations »! The leaves of sigin rouge are withered by heat and wrapped around dropsical, scarred, or varicose legs in order to « draw out the water », and in the same way are used as a local treatment for yaws.

Specimen citation: 3174.

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[14] It has been shown that this is an anglicized form of « de Chine » which in turn probably derives from « taro or chou de Chine », the full name originally used in the Lesser Antilles for this introduced species. Other names, certain of them applied to the New World tanias (*Xanthosoma* spp.), also, are used throughout the Antilles. For instance in Martinique dasheen is often called « chou de Chine », while in Guadeloupe it has the name « madère », applied in Dominica and Martinique to one of its varieties.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

*824 The tubers of X. Atroviaceus Koch & Bouché [262] and *X. violaceum* Schott constitute one of the staple starchy foods of Dominica while the young leaves of *X. brasiliense* (Desr.) Engl. are one of the prime ingredients of the famed « calalu » soup, a popular Creole dish.

[252] The Caribs cultivate tanias both as a food and green. When prepared as a green the « heart » (the unopened leaves) is boiled and eaten. Other authors (7) (15) mention a red-ribbed leaf variety, [189 774] « chou poivré », whose juice the Caribs rubbed on themselves as a charm when going to war. Leaves of the red-ribbed variety, [278] known today as chou froidure (pronounced « chou fwedi »), are made into an infusion used against chills; and the same variety is an ingredient in another tea discussed under *Myrcia citrifolia*.

Specimen citation: 2466.

BROMELIACEAE. Pineapple Family.

Ananas comosus (Linnaeus) Merrill, Interpr. Rumph. Amb. 133. 1917.

Ananas sativus Schultes f. ex. R. & S. Syst. 7: 1283. 1830.

Ananas ananas Cockerell, Proc. U. S. Nat. Mus. 19: 776. 1897.

Ananas, Pineapple. — *idiaua* (« prickly »); *kurdua* (fiber-yielding variety).

A native of Brazil, the pineapple has been widely cultivated for its fruits in the tropics and subtropics of both the New and the Old World. Strong white fibers, which are utilized for cloth in various parts of the world, are obtained from the leaves (22). The Barama River Caribs make an alcoholic drink from the grated pulp. First mention of the pineapple is by Peter Martyr who records its discovery by Columbus on Guadeloupe in 1493 (21).

[262 273 278] Several types are cultivated by the Caribs of Dominica. The fruit is eaten; a fermented beverage is made from the peeled skins steeped in water; while the fruit itself, as well as this drink, is considered to be good for urinary complaints. The small, [841] green, immature fruit or its juice is, on the other hand, well known to these aborigines as an abortive agent.

[283] La pite (Carib: *kurdua*[16]), an important cultivated fiber plant

[16] Dr. L. B. Smith has determined that la pite of Dominica is not a species of *Bromelia* as was at first thought but actually a species of *Ananas*, most

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824X
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of the Dominica Caribs, is included here. The plant is to be found growing in most Carib dooryard gardens. Leaves of la pite are split for half their length. Then a strong cord attached at convenient height to a tree is twisted into a loop around one of the split segments and pulled tight. The other end of the leaf is wound around a short thick stick held with both hands. A strong steady tug on the latter disengages the leaf fiber. The other segment is treated in like manner, and finally the unsplit half of the leaf as a whole (the disengaged fiber being now used to wrap around the stick). After being dried in the sun the strong white fiber (up to four feet long) is spun on the leg or thigh into any thickness of fishing line that is required. Most of it is twine (i. e. 2-ply) but 3 and even 5-ply are sometimes made. La pite is used also to make thread which is always strengthened before use by reining with *mani* (see discussion of *mani* under *Symphonia globulifera*). Such thread is employed for sewing the edging of larouman (*Ischnosiphon Arouma*) baskets, and for making the little cords worn by father and new-born child as a protective charm to ensure the latter from suffering possible ill consequences of strenuous work undertaken by the father.

[751
846]

Specimen citation: 101 (T), 3306. Both specimens represent la pite.

824X
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Bromelia karatas Linnaeus, Sp. Pl. 285. 1753.
Pingouin, Karatas. — *karúara* (w).

Pingouin is known from the Antilles and occurs on the continent from Mexico to Colombia and Brazil. The plant occurs in Dominica chiefly at lower elevations in the drier thickets of the windward coast.

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likely a specially grown fibrous form of edible *Ananas comosus*. Plants of la pite differ from the common pineapple in having longer leaves with fewer and more widely spaced marginal prickles; moreover the fruit is small (no larger than one's fist) and is said to be indigestible. Compared with the fibers of la pite those contained in the leaves of the ordinary pineapple are considered by the Caribs very weak and therefore cannot be prepared for twine. Pittier (60) however states that the fibers of pineapple leaves are «fine, strong, and of great value». The Kraua grass, grown by the Barama River Caribs of Guiana, is possibly identical with la pite. Kraua grass is a source of fiber used in the manufacture of bow strings, fish lines, and decorative ligatures for the legs.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

The acid fruit of this species is edible and refreshing but is apparently only known and used locally by Carib hunters.

Specimen citation: 3357.

Pitcairnia gracilis Mez in DeCandolle, Monogr. Phan. 9: 407. 1896.

Batard La Pite.

A Lesser Antillean species found in Dominica on rocky semi-wooded spots at lower to middle elevations.

The fine, fluffy, white scales which cover the lower surfaces of the grass-like leaves are mixed with honey and used by the Carib as a remedy for the common infant's mouth disease called « thrush ». The same mixture is employed at birth as a healing agent on the cut umbilical cord. The plant itself is carried when travelling as a good luck « chance ».

Specimen citation: 1240, 3054, 3496.

Pitcairnia spicata (Lamarck) Mez var. **sulphurea** (Andrews) Mez in DeCandolle, Monogr. Phan. 9: 393. 1896.

Pitcairnia sulphurea Andrews Bot. Repos. 4 (1802) pl. 249.

Batard La Pite.

A species of basaltic outcrops at the summits of mountain peaks of Dominica and St. Vincent.

The leaves of this species are also utilized by the Caribs in the manner discussed under *Pitcairnia gracilis*.

Specimen citation: 319, 1950.

LILIACEAE. Lily Family.

Smilax guianensis Vitman, Summ. Plant. 5: 422. 1791.

Smilax macrophylla Willdenow, Sp. Pl. ed. 4, 2: 786. 1806.

Bamboche.

A strong vine of the Lesser Antilles.

Caribs employ the withe-like stems in the making of snares, while an infusion of the roots in cold water is believed to be a cure for gonorrhoea.

Specimen citation: 3269.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

DIOSCOREACEAE. Yam Family.

824 **Dioscorea spp.**
Yam.

A number of species and varieties of the true yams are planted throughout the West Indies for their edible tuberous rootstocks. Some of these species like the greater yam (*Dioscorea alata* L.), the yellow Guinea yam (*D. cayenensis* Lam.), the white Guinea yam (*D. rotundata* Poir.) and the lesser yam (*D. esculenta* (Lour.) Burkill) are of Old World origin, having been introduced since the Conquest; one, the cush-cush (*D. trifida* L. f.), is a native of tropical America.

[241 The inhabitants of Dominica, both Creole and Carib, cultivate yams for food to a considerable extent, the varieties of cush-
● 262] cush (Carib: *námai* (m), *kúsu* (w)) being especially popular. For a further local use of the yellow Guinea yam (called in Dominica «yam jaune») see discussion under *Ipomoea pes-caprae*.

Specimen citation: 111 (T), 3377.

Rajania cordata Linnaeus, Sp. Pl. 1032. 1753.
Rajania pleioneura Grisebach, Fl. Br. W. I. 588. (1864).
Rajania sintenisii Uline in Urban Symb. Ant. 3 281. (1902).
Ouaoua. — bíhi, kaiárali.

A common twining vine found throughout the West Indies. This species is plentiful in some localities in Dominica, and is found from lower to middle elevations.

[262] The swollen rootstock of wawa is the only wild root food much
[241] used, but never cultivated, by the Island Caribs, who claim its cultivation would cause their family to die out!

Specimen citation: 3216.

IRIDACEAE. Iris Family.

Eleutherine bulbosa (Miller) Urban, Fedde Repert. 15: 305. 1918.
Cipura plicata Grisebach, Fl. Br. W. I. 589. 1864.
Galatea bulbosa Britton, Mem. Brookl. Bot. Gard. 1: 37. 1918. Chalotte Caraïbe.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824K

An acaulescent herb widely distributed in the West Indies and tropical South America. The plant is to be found in Dominica on open grassy slopes at lower elevations.

The tunicated bulbs are said to be eaten by the older generation presumably as we do those of onions. Also, a decoction made from the bulb is taken by women at the time of their menopause or to relieve painful or irregular menstruation. [262] [278] 841]

Specimen citation: 3 (T), 3188.

Trimezia martinicensis (Jacquin) Herbert, Bot. Reg. 30. misc. 88. 1844.

Cipura martinicensis Kunth, Nov. Gen. & Sp. 1 (1816) 321.

Coco Chat.

This little yellow flower is to be found on grassy slopes throughout the West Indies and continental tropical America.

The corms of this species possess an acrid yellow juice. They are grated by the Carib and mixed with other unknown ingredients. This mixture is then kept by an individual on his person as a charm to ensure success if he gets into a fight. [789]

Specimen citation: 3304.

MUSACEAE. Banana Family.

Heliconia bihai Linnaeus Mant. 2: 211. 1771.

Bihai bihai Griggs in Bull. Torr. Bot. Club 31: 445. (1904). as to source of name only.

Wild Plantain. — Balisier. — *balíri*. (cf. *balúru*).

This species with bicolored bracts is probably to be found throughout the Lesser Antilles. In Dominica it occurs, often in colonies, on wet open slopes or along streambanks at middle and higher elevations.

Balisier leaves are used by the Caribs to cover temporary shelters in the woods (ajoupas), as waterproof lining material between the inner and outer layer of certain basket types (larouman paniers) in areas where cachibou (*Calathea lutea*) is not available, and as a « paper » substitute to wrap up fish, game, etc. Leaves of balisier are also utilized to wrap up, a) fish for roasting [342] [415 252]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

the chief native foodstuffs. They are usually boiled, rarely roasted, but in either case always in the green condition (unripe). The « popote » (i. e. the inflorescence bud) of this species or of the banana is crushed and its juice is applied as a cure for ulcers. Like those of the balisiers (*Heliconia* spp.) the leaves of both plantains and bananas are much used as wrapping material.

Specimen citation: no herbarium material collected.

Musa paradisiaca Linnaeus subsp. **sapientum** (Linnaeus) O. Kuntze, Rev. Gen. 2: 892. 1891.
Banana. — Figue. — *bakúku*.

The distribution of the banana is identical with that of the plantain.
Bananas are hardly as important as plantains in the Caribs' diet, but they are an important commercial export crop in Dominica. A drink was formerly made from the fruit but today it is generally eaten ripe out of hand.

Specimen citation: no herbarium material collected.

ZINGIBERACEAE. Ginger Family.

Aframomum granum-paradisi (Hooker) K. Schumann in Engler, Pflanzenreich 20: 213. 1904.
Grains-of-Paradise Amomum. — Poivre Guinée.

This African plant was originally described from Sierra Leone. Various species of this fragrant-leaved genus have pungent seeds which, in the Middle Ages, were a popular substitute for pepper. Today they are still used medicinally and as a flavoring agent (22).

Caribs frequently cultivate poivre guinée near their dwellings for they utilize the seeds as a spice. The leaves, considered to be a charm, are rubbed on the body when bathing and are constituents of a ritual bath (described under *Ocimum micranthum*) for unlucky canoes. A similar bath is given to their hunting dogs. A tea is made from the leaves for stomach ache and the seeds are put into rum as a « chauffe » to excite dogs.

Specimen citation: 121 (T), 3204.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824Y

CANNACEAE. Canna Family.

Canna spp.

Maraca, Indian Shot, Canna. — Toluman, Tuluman.

This genus is widespread in tropical America and has a number of local economic uses. The large leaves are used as crude wrapping paper and in Venezuela the rhizome is reported as the source of diuretic concoctions or emollient poultices (40). *Canna edulis*, a native of South America where it is known as *achira*, supplies edible rhizomes which are common in the highland Indian markets of the Andes where the species has been a common food plant since Inca times (68); elsewhere it is cultivated under the name Queensland arrowroot.

Several species of cannas occur in Dominica and these probably include *C. indica* L., *C. lambertii* Lindl., and possibly *C. edulis* Ker. However, the taxonomy of the genus is so troublesome as to make all determinations tentative.

In Dominica cannas are grown for food or ornament and for this reason are always seen in food or flower gardens and seldom if ever in the wild. Toluman is cultivated by the Caribs as a substitute for West Indian arrowroot (*Maranta arundinacea*) to which it is sometimes preferred for the making of starch because its rhizomes are less brittle than are those of Maranta, and so they may be grated instead of pounded.

[247 262]

Specimen citation: 113 (T), 1266, 1523, 2557, 3980.

MARANTACEAE. Arrowroot Family.

Calathea allouia (Aublet) Lindley, Bot. Reg. 14: t. 1210. 1829.

Topitambour.

A pubescent herb of the West Indies and tropical South America.

The clustered tubers on the roots of topitambour resemble small potatoes. When boiled and salted they are considered a good food by both the Caribs and Creoles of Dominica.

[262]

Specimen citation: 138 (T).

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

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respectively to the head of a coulibri (a local hummingbird) and to topitambours (*Calathea allouia*); to l'envers blanc which has white tubers about two feet long. The tubers of l'envers rouge are redskinned and thick but not more than nine or ten inches long while those of l'envers caraïbe are up to three feet long but thin with the peculiarity of sometimes coiling upon themselves at the end. The leaves of all these varieties, although similar in form, vary considerably in size (3-10 inches long, 1.5-5 inches broad), and in the presence or absence of red coloring on the petioles, sheaths, and bases.

L'envers blanc and l'envers rouge are the only varieties cultivated for the alimentary value of their starch, and of these the former is more common. Arrowroot starch is preferred locally instead of milk (supposed to give worms!) as a food for young children, and even breast-fed infants are given arrowroot as a supplementary food from their second or third day of life.

The pounded tuber of any of the varieties, mixed with the black wax of the native stingless bee (*Melipona*), is applied to sores and infected wounds. This poultice was formerly used on wounds inflicted by poisoned arrows hence the plant's English name, arrowroot.

Although all varieties of l'envers are supposedly « good » for various accidents and circumstances of man's life (in the magical sense) the one known as l'envers caraïbe or l'envers tête chien [20] is considered especially efficacious as a powerful Carib charm, and is mentioned in several of the Indians' legends. This plant is said to have been « given » to the old time Caribs by the « Maitre Tête Chien » (a mythical, anthropomorphic chief of all tête chien snakes), who taught the Caribs how to use it. The crushed tuber rubbed on the body when bathing or a little of the starch (obtained by washing the grated tuber and allowing it to settle) held in the mouth is said to confer on the user power over other people.

Magical rites are connected both with its planting and with the digging of the plant, but as a charm it must not be observed,

[20] The variety takes its name from the local tête chien or boa (*Constrictor orophias*) because the tuber of the plant grows straight down into the ground for two or three feet and then often coils on itself in a manner reminiscent of the snake.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

tended, or dug by the women of the tribe. L'envers tête chien must be « paid »; consequently the modern Carib places a silver piece of money in the hole when planting it. When none of this plant is found growing wild the following supposed method of « planting » it is employed. The would-be « planter » goes to the woods and finds a tête chien snake. He severs the snake's head with one blow without the snake being aware of danger (« were it to hiss but once it would be useless to proceed »). A hole is then dug and the head is buried without touching it by hand or removing it from the spot where it fell. A month or so later this charm (l'envers tête chien) is found on the spot where the head was buried. Before removing the charm, one must « pay it » (the snake's spirit?) by burning a little powdered tobacco.

Specimen citation: 7 (T).

PIPERACEAE. Pepper Family.

Peperomia pellucida (Linnaeus) Humboldt, Bonpland, & Kunth, Nov. Gen. 1: 64. 1815.

Z'Herbe Couresse.

An insignificant herb widely distributed in the American tropics, also in Africa and the East Indies. In Dominica the species grows most frequently upon moist walls or in crannies of wet rocks. It is eaten locally as a potherb.

Z'Herbe couresse is pounded by the Caribs and is then used as a poultice to relieve sore throat.

Specimen citation: 394, 411, 412.

Piper spp.

Doctor Bush. Malbruk[21], Mal L'Estomac.

All local species of this genus (including common *P. aequale* Vahl and *P. dilatatum* L. C. Rich.) are known to the natives of Dominica as doctor bush.

Because the Caribs consider these plants to be charms, the leaves are employed to rub the body when bathing or as ingre-

[21] *Graffenrieda latifolia* Triana is also known as « malbruk » in Dominica.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824 X

Coccoloba uvifera (Linnaeus) Jacquin, Enum. 19. 1760.
Sea Grape. — Raisin Bord-de-mer. — *báibai* (m), *ulié* (w).

The sea grape is a widespread littoral species of the West Indies and continental tropical America.

The hard timber has various uses but at one time was used [411] by the Caribs for war clubs, and the like. From the scraped bark is obtained a gum which dries hard and which was formerly [314] employed as a varnish on painted and split stems of larouman (*Ischnosiphon arouma*). The fruits are eaten and in the past were [272] crushed in water to make a beverage.

Specimen citation: 1605, 3316.

CHENOPODIACEAE. Goosefoot Family.

Chenopodium ambrosioides Linnaeus, Sp. Pl. 219. 1753.
Chenopodium anthelminticum Linnaeus, Sp. Pl. 220. 1753.
Wormseed. — Semen Contra.

Wormseed is a strong-scented annual plant widely distributed in the temperate and tropical regions of both the Old and New World.

A « tea » made from its leaves is drunk by the Carib as a [278] beverage or is used to deworm children. The leaves are also one [846] constituent of a ritual bath given to the mother after childbirth (see *Ocimum micranthum*).

Specimen citation: 3364.

AMARANTHACEAE. Amaranth Family.

Amaranthus spp.
Epinard, L'Epinard.

Weedy species of this genus are common throughout the world, and many can be employed as potherbs. At least two species, *Amaranthus viridis* L. and *Amaranthus spinosus* L., are so used in Dominica (31).

The Carib Indians cook and eat these plants as green vege- [262] tables.

Specimen citation: no herbarium specimens collected.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13-

PHYTOLACCACEAE. POKEWEED FAMILY.

X 824 **Petiveria alliacea** Linnaeus, Sp. Pl. 342. 1753.

Kudjuruk. — *émerudiuma, lemúru.*

A widespread weedy plant found in Florida, the West Indies, and continental tropical America. Although common in Dominica especially at lower elevations, this species is cultivated by the Caribs chiefly near their houses.

[788] The Indians consider kudjuruk to be both a charm and a medicine. The plant is used, together with honteuse (*Mimosa pudica*) and sou marqué (*Cassia bicapsularis*) as an ingredient in [751] a ritual bath taken at the time of the new moon. It is also rubbed on the body as a protection against evil spells. Prepared as « tea » [278 844] it is considered an antidote to poisoning, as well as an aid to women in parturition. For further uses of kudjuruk in ritual baths see *Ipomoea pes-caprae* and *Ocimum micranthum.*

Specimen citation: 38C (T), 3194.

Phytolacca rivinoides Kunth & Bouché, Ind. Sem. Hort. Berol. 13. 1848.

Pokeweed. — Z'Oreilles Mulâtre. — *tarîkai* (« her/its »).

This pokeweed is to be found in continental tropical America as well as throughout the West Indies. In Dominica it is a familiar species in woodlands, clearings, and abandoned gardens chiefly at middle elevations.

[262 278] The young leaves are often boiled by the Carib as an edible green, which is also said to be « good » for dropsy.

Specimen citation: 26 (T), 1160.

Rivina humilis Linnaeus, Sp. Pl. 121. 1753.

Rivina laevis Linnaeus, Mant. 1 41. (1767).

Demoiselle.

An herb of tropical America, frequent on waste land and fields in Dominica.

[278] Caribs make a medicinal « tea » from demoiselle.

Specimen citation: 3376.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

PORTULACACEAE. Purslane Family. 824x

Portulaca oleracea Linnaeus, Sp. Pl. 445. 1753.
Purslane. — Coupié, Pourpier.

A cosmopolitan weed of gardens and waste lands throughout the temperate and tropical regions of the world.

The boiled leaves of coupié are eaten by the Caribs (and the Creoles) as a green vegetable, but they are also employed as a plaster or poultice on the loins in order to ease backache or painful menstruation. For the latter purpose the leaves are often mixed with kudjuruk (*Petiveria alliacea*). [262 278 841]

Specimen citation: 107 (T).

ANNONACEAE. Custard-apple Family.

Annona muricata Linnaeus, Sp. Pl. 536. 1753.
Soursop. — Corossol. — *ualdpana* (cf. Taino *uanábana*).

A familiar tree of the West Indies and grown throughout the tropics for its fruit which is used as a table fruit or more often to make delicious sorbetes or to flavor ice cream.

Cultivated specimens supply the Caribs with a source of a refreshing fruit juice which is used as an unfermented drink. A fermented drink formerly was prepared from chewed up fruits. The fruit is believed to induce lactation in women if, 1) eaten alone; 2) if used locally as a poultice; or 3) if used as one ingredient in a tea which also includes a momben leaf (*Spondias mombin*), two leaves of 'ti baume (*Hyptis atrorubens*), three leaves of trois quarts (*Passiflora* sp.) and a fruit of kurupum (*Myrcia citrifolia*). A painful retroverted uterus (called « mal de mère ») is treated with a tea made from three leaves of corossol, two leaves of bois cassave (*Cornutia pyramidata*), and one sprig of l'anis (*Anethum graveolens*). A tea supposed to cure gonorrhea has included in its preparation a piece of the root of the corossol (see *Solanum torvum*); while a ritual tea used against diarrhea also employs leaves of corossol (see *Ocimum micranthum*). The fruit must not be eaten by those going fishing as it would prevent [272 273] [853] 278 824x [226]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

*824 **Persea americana** Miller, Gard. Dict. ed. 8 no. 1. 1768.
Persea gratissima Gaertner filius, Fr. & Sem. 3: 222. 1807.
Persea persea Cockerell, Bull. Torr. Bot. Club 19: 95. 1892.
Alligator Pear, Avocado. — Z'Aboca.

The avocado, a native of Central or South America, has been cultivated in the West Indies for many years for its edible fruit. The latter also is the source of an oil used for burning and for making soap (8).

The Caribs, like all other inhabitants of Dominica, grow the tree for its fruit. These may be eaten in a variety of ways, but are often mixed with manioc farine and pimento.

Specimen citation: 112 (T), 3335.

ROSACEAE. Rose Family.

Chrysobalanus icaco Linnaeus, Sp. Pl. 513. 1753.
Coco-Plum, Icaco. — Z'Icaque[25]. — *ikáku, hikáku, nalábunó* (m).

A small evergreen tree or shrub common on coasts throughout the West Indies, Central America, and northern South America.

The hard, heavy wood of the coco-plum is pounded by the Caribs to make a wick for gommier (*Dacryodes excelsa*) torches. As elsewhere in the American tropics the small, plum-like drupes (which may vary in color from white to pink and purple) are frequently eaten.

Specimen citation: 584, 585, 3067, 3351.

Licania ternatensis Hooker f., Kew Bull. 81: 251. 1893.
Licania hypoleuca Grisebach, Fl. Br. W. I. 230. 1860, *non* Bentham.
Bois Diable.

This tree, found in the Lesser Antilles from Guadeloupe to Trinidad, is one of the commonest trees of Dominica's rain forests.

Timber of bois diable is used by the Indians for posts, sole-

[25] Not to be confused with a crimson-flowered species of *Ixora*, known in the Carib Reserve as ti (petit) z'icaque. This low cultivated shrub has become established in several areas in the Reserve.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

Timbra of bois d'able is used by the Indians for posts, sole-
plates, etc., while the wood is considered to be the best in Domi- 824x
nica for the manufacture of charcoal, the principal kitchen fuel [342
of the island. The pounded wood is also employed by the Carib [372
as a wick in torches made of the gum from the gommier (*Dacryodes* 373
excelsa).

Specimen citation: 578, 1237, 2067, 2672.

LEGUMINOSAE. Pulse Family.

Andira inermis (Wright) Humboldt, Bonpland, and Kunth, Nov. Gen. 6: 385. 1823.

Andira jamaicensis Urban, Symb. Ant. 4: 298. (1905).

Bastard Mahogany. — Angelin, L'Angelin. — *uakábu* («house-post»).

This species of tree is found throughout the West Indies and continental tropical America, and in Dominica occurs at lower to middle elevations.

The hard, red-brown wood of angelin is very durable and is [313]
used by the inhabitants of Dominica, Caribs included, for posts, boards and all types of heavy constructional work.

Specimen citation: 3332.

Arachis hypogaea Linnaeus, Sp. Pl. 741. 1753.

Peanut. — Pistache. — *mili* (cf. Tupi *mandubi*).

The peanut is widely cultivated in the warm temperate and tropical regions of the earth. Although earlier writers believed in an Old World origin this American species is probably indigenous to Brazil, but was also known in pre-Columbian times by the ancient Peruvians (1) (11).

Caribs eat the seeds either raw or roasted, and an oil is also [262]
prepared by grinding. Raw seeds are considered to possess aphro- [833]
disiacal properties. The pistache is also an ingredient in a ritual [755]
bath described under *Ocimum micranthum*.

Specimen citation: 3328.

Cassia alata Linnaeus, Sp. Pl. 378. 1753.

Herpetica alata Rafinesque, Sylva Tell. 123. 1838.

Ringworm Shrub (18). — Desay.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

*824
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Fig. 23

Fig. 24

Dominica Carib plants. — Fig. 23 - A flowering plant of the dasheen, *Colocasia esculenta*, an introduced species now much grown by the Caribs as a staple vegetable. — Fig. 24 - Edible dasheen corms.

[Opposite p. 563]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

A 824 [272] A tea is made from the leaves[20] by the Island Caribs.
Specimen citation: 2054.

Hymenaea courbaril Linnaeus, Sp. Pl. 1192. 1753.
Courbaril, West Indian Locust. — Coubari. — *koúrubali*.

A tree known throughout the West Indies as well as in continental tropical America. The species occurs in Dominica at lower and middle elevations.

Courbaril possesses a tough heavy timber much utilized for carpentry work and furniture (8), while from the stems and twigs exudes a hard resin collected in Brazil and marketed under the name of Demerara, or Para copal (22).

[263] [272] The coarse pods of coubaril contains an edible pulp which is much eaten by Carib children. Formerly it was stirred up in water to make a refreshing and, some say, nutritive beverage.

[318] The heavy timber is difficult to work, and because it does not resist exposure to weather, it is not employed by the Carib.
Specimen citation: 3222.

Inga laurina (Swartz) Willdenow, Sp. Pl. 4: 1018. 1806.
Pois Doux.

A medium-sized tree common on moist sites from Puerto Rico to Grenada at lower to middle elevations.

Within its range the pois doux is a favorite shade tree for [351] coffee and in Dominica it is much used for this purpose as well as to shade cacao.

[278] A medicinal tea is prepared by the Caribs from a mixture of the bark of the pois doux and mabo piment (*Daphnopsis caribaea*). Water taken from a hole (presumably a hole caused by trunk decay) in a pois doux tree, when mixed with leaf heart of balisier (*Heliconia*), is utilized as a local treatment of erysipilis.
Specimen citation: 611, 612.

Lonchocarpus spp.
Savonette[21]. — *inébu* (see also *Hibiscus exculentus*).

[20] For a further use see quina (*Exostemma exactor-luciae*).
[21] Species of *Pithecellobium* and *Sapindus* also are known by this patois name.

A [i.e., the coral tree. -Am.]

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

Timber from young specimens is used by the Caribs for making masts for dugout canoes, while the buttresses (« wings ») of old trunks are employed for fashioning paddles. The fruit is edible and is frequently used by Indian hunters.

Specimen citation: 25 (T), 1322.

EUPHORBIACEAE. Spurge Family.

Amanoa caribaea Krug & Urban, Notizbl. Berl. Bot. Gard. 1 (10): 326. 1897.

Carapite [33].

This large tree is apparently limited to the mountain rain-forests of Guadeloupe and Dominica.

The purplish black wood of carapite is filled with white flecks or deposits, and is so exceedingly hard and heavy that it lasts well in the ground or when exposed to moisture. The Caribs appreciate its durability, and consequently often utilize it for housepiles, etc.

Specimen citation: 1326, 1889.

Euphorbia hypericifolia Linnaeus, Sp. Pl. 454. 1753.

Chamaesyce hypericifolia Millspaugh, Field Mus. Bot. 2: 302. 1909.

Mal Nommé, Mal Dormi. — *ákuliárani* (« eye medicine »), *aláuali áku liă*.

A common annual weed found throughout the West Indies and continental tropical America.

An infusion made by the Caribs from this plant is taken to lessen uterine pains; the same type of infusion or the expressed juice is used in sore eyes or to cure a sty in the eye, etc.

Specimen citation: 563, 564, 3039.

Hippomane mancinella Linnaeus, Sp. Pl. 1191. 1753.

Manchineel, Majini (from the Spanish: manzanilla, « little apple »). — *balabúkuru* (« sea-venom »).

[33] Not to be confused with (bois) carapate (*Carapa guianensis*) or carapate (*Ricinis communis*).

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

X824 nioc. — *kiére* (m), *kāī* (w) – Bitter Manioc. *iúbue* (m), *kamániā*, *kumánana* – Sweet Manioc.

Manioc is one of the most important root crops of the American tropics, and has been long cultivated by the lowland Indians of this region. It is native to South America, probably Brazil (21), but has been introduced into the tropical and sub-tropical regions throughout the world. The first mention of cassava is by Peter MARTYR [34], who recorded it from both the American continent and the West Indies to which islands it had probably been carried by the Arawaks and Caribs.

Manioc varieties may be divided into two groups — bitter manioc (manioc amer) and sweet manioc (including manioc doux and camanioc). The bitter varieties contain much greater quantities of poisonous prussic acid, and consequently the sweet forms are treated by some as a separate species or variety.

[241] Many types of manioc amer are cultivated by the Caribs (e. g. : « noir », « blanc », « violet », « bleu », « beurre », « cent-libres », etc.) while only one type each of manioc doux and camanioc are known by them. Red-stalked manioc doux is non-poisonous and may be used as a vegetable either boiled or roasted. It has a better taste then camanioc which, although less poisonous than manioc amer, must be used with caution as a vegetable.

[252 262]

[278 752] Bitter manioc, in addition to its uses as prepared food, may be grated and employed (without the removal of the prussic acid) in the form of a poultice for sores and infected wounds.

252 X824 The roots of bitter manioc are scraped, washed, and grated into a « kunu » or cassava trough (*batáia*), and then are squeezed either by wringing in cloths or in the Carib stocking-like basketry contraption known in patois as couleuvre [*rukúma* (w), *mátapi* (m)]. The resulting juice with its prussic acid [35] is collected in a receptacle below. The mouchasse or cassava-starch [*tibúkulu* (m),

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[34] Manioc was known to most early historians as yuca, a name still used in many parts of tropical America.

[35] Into this leached acid Caribs are said to have formerly dipped their arrows in order to poison them, but it is difficult to see how plain dilute manioc-water could have imparted any real poison. This claim seems the more improbable when one realizes that the small indigenous mammals of Dominica suffer no ill effects when fed raw manioc.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824 x
trunk of the tree. Bird-limes are also obtained from other species including the immigrant breadfruit [*Artocarpus altilis* (Park.) Fosb.], whose white sap must be mixed with oil; and l'arali (*Clusia plukenetii*) whose white sticky sap is definitely inferior as far as this use is concerned. Sticks (about 1 ½ feet long) for fire-drills were formerly cut from the wood of la glu (also from *Bixa orellana*). According to BRETON (7) sparks, used to ignite dried moss or rotten wood, were produced by twirling one stick in a notch cut in the other. The Hercules beetle (*Dinastes* sp.) is found in rotting trunks of la glu. These huge insects, called *anrehire*, are caught either as a curiosity or for sale to tourists.

Specimen citation: 3362.

ANACARDIACEAE. CASHEW FAMILY.

Anacardium occidentale Linnaeus, Sp. Pl. 383. 1753.
Cashew. Pomme Noix. — *úlui, dlui, úrui.*

The cashew is a characteristic spreading tree of the West Indies and continental tropical America. It is often cultivated for its fruit, but occurs in a natural state in Dominica at lower elevations.

The swollen receptacle of the fruit is edible and refreshing, and is the source of a juice formerly fermented by the Caribs to make a drink. The kernel or nut is eaten after being roasted. From the leathery fruit-coat a caustic and poisonous oil is obtained which is used either as a cure for dartres, or as a stain or marking ink.

Specimen citation: 660, 3344.

Spondias mombin Linnaeus, Sp. Pl. 371. 1753.
Spondias lutea Linnaeus, Sp. Pl. ed. 2. 613. 1762.
Hog Plum. — Monben, Mombin. — *úbu, húbu, múbĕ.*

A tree of tropical America frequent in Dominica at lower elevations. The yellow, pleasantly acid fruits of this species are the «myrobalans» of the Columbian voyages. In Jamaica and elsewhere the hog plum is used in the construction of live fences while the strong but light wood is used as a cork substitute (18).

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

wound around the left wrist and forefinger. The spindle was set rotating by rolling its lower end (below the whorl) sharply down the thigh with the right hand. The thread thus spun was rolled onto the spindle-shank (above the guard) and the process recommenced. Cotton thread thus spun was used for weaving hammocks [39], head and leg bands [40], and more recently for mending clothes. Today cotton fiber is used principally for stuffing pillows and mattresses, and for calking canoes. However, a ritual bath, given to the mother after childbirth, utilized coton noir; it is discussed under *Ocimum micranthum*.

Specimen citation: 114 (T), 115 (T), 2541.

Hibiscus esculentus Linnaeus, Sp. Pl. 696. 1753.
Abelmoschus esculentus Moench, Meth. 617. 1794.

Okra. — Gombo. — *inéku* (see also *Lonchocarpus* spp.).

A native of the Old World tropics, this species is widely cultivated. It was first recorded from the West Indies in 1750 (21). and is a familiar garden vegetable in Dominica.

Okra is either eaten as a vegetable or is used as an ingredient in a local soup known as « calalou ». However, a Carib hunter must not put any gombo in the pot with the game he cooks or his dogs and gun would lose their power of taking any more game of that sort. The leaves are used as shampoo in washing the hair to promote growth. A superstition also exists that eaten gombo tops will cause one to meet the persons who have been speaking ill of one.

Specimen citation: 136 (T).

Hibiscus tiliaceus Linnaeus, Sp. Pl. 694. 1753.
Hibiscus elatus Swartz, Prodr. 102. 1788.
Pariti tiliaceum St. Hilaire, Fl. Bras. Merid. 1: 256. 1827.

Mahoe. — Maho (also spelled mahot, or mahaut) Doux. — *uainiu*, *udiu*.

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[39] It is thought that the Island Caribs first introduced the cotton hammock into the Lesser Antilles from continental South America.

[40] Such articles were all listed by CHANCA (69) in his famous letter, and it is interesting to note that certain of these are still woven by the Caribs of Guiana.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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824[x]

A rather small tree of the West Indies and continental tropical America. In Dominica it occurs at lower and middle elevations.

The light-yellow flecked wood of this species has a characteristic odor of curry powder. West Indian swizzle-sticks are generally made from the whorled twigs of this tree, and although such utensils are more popularly known as necessary accessories in the mixing of rum punches, they also have other domestic uses.

The Caribs of Dominica employ swizzle-sticks in the mixing of such daily necessities as chocolate beverages, calalou soup, and cassereep or tumali sauce. [412]

Specimen citation : 109 (T).

STERCULIACEAE. Cocoa-Tree Family.

Sterculia caribaea R. Brown in Benn. Pl. Jav. Rar. 228. 1844. Mahot (also spelled maho, mahoe, or mahaut) Cochon.

A familiar tree in Dominica at middle elevations, this species is found also in Jamaica, and in the Lesser Antilles from Guadeloupe to Trinidad and the Guianas.

Planks split (not sawn) from the very light timber are used by the Island Caribs to build up the sides of cheaply constructed dugouts (gommier is used in the better canoes). An inferior rope is made from the fibrous bark for rough and ready use, tying cattle, etc. The same fiber, mixed with gomme (« gum elemi », *Dacryodes excelsa*), boiled in shark oil, is employed in calking dugouts. [396 283]

Specimen citation : 541, 3462.

Theobroma cacao Linnaeus, Sp. Pl. 782. 1753.
Cacao, Cocoa-Tree. — *kábu*.

Cacao, a native of continental tropical America, is widely cultivated in the world's tropics. In Dominica the species is commonly grown as a commercial crop in the sheltered river valleys and moist ravines.

The seeds (known as « nibs »), first roasted, shelled, and pounded in a wooden mortar are then emulsified by the Caribs in boiling water (milk is hardly used !) as a breakfast food. Formerly piment [252 262]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824x

Clusia plukenetii Urban, Symb. Ant. 5 : 432. 1908.
Caquelin, Lagali, Larali, Mang Rouge [43] (cf. French : manglier, mangle). — Pomme Chique.

An epiphytic strangler tree of mountain rain-forests ; ranging in the Lesser Antilles from Dominica to Barbados.

Considerable confusion exists among the local names applied by the Creoles to this species of *Clusia*. Kakle or caquelin is the most frequent appellation but the name mang rouge is used at Bellevue, and larali (or lagali) [44] in the Carib Reserve.

The white sticky sap of *Clusia plukenetii* is infrequently used as an inferior bird-lime by Carib hunters. The aerial roots are sometimes employed in basketry and the wood makes an excellent fuel for a local type of improvised lime kiln used by both Carib and Creole. For a further use of this species see *Ipomoea pes-caprae*.

[223 285 372]

Specimen citation : 3206, 3251.

Mammea americana Linnaeus, Sp. Pl. 512. 1753.
Mamey, Mammee-Apple. — *masioui*.

A large handsome tree native to the West Indies but widely planted in the tropics for its edible fruit.

The strong durable wood of the mamey is used occasionally for posts, piling, and general construction (50) ; the fruit is eaten raw after soaking in wine and sugar (18), or is used to make an excellent marmalade. In the neighboring French Antilles the flowers, distilled in spirit, make a liqueur known as *eau créole* ; while « the gum, melted with fat, is applied to the sores made by chigoes » (18).

[313] [252 262]

Like species of *Ficus* and *Ceiba pentandra*, this species is considered by the Dominica Caribs to be the home of the « tree-spirit » (see discussion under *Ceiba*).

[774]

Specimen citation : no collection made.

Rheedia lateriflora Linnaeus, Sp. Pl. 1193. 1753.
Hat Stand Tree (67). — Bois Chica.

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[43] Not to be confused with another non epiphytic tree, *Tovomita plumieri* more generally known by this name.

[44] A tree called lagli or la glu, *Sapium caribaeum*, should not be confused with this species of *Clusia*.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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This tree is recorded in the West Indies from Jamaica and Hispaniola through the Lesser Antilles to Trinidad. In Dominica the species is most frequent on lower slopes along the windward coast.

A yellow milky sap is found in the wood of bois chica, and is employed by the Caribs to heal cracked or fissured feet. The ellipsoidal fruits are edible and are sought out particularly by the Indian children.

Specimen citation: 3178, 3360.

Symphonia globulifera Linnaeus filius, Suppl. 302. 1781. Yellow Mang. — Mang (sometimes spelled Mangle) Blanc, Mang Jaune. — *kulúra*.

This stilt-rooted tree of the wet mountain forests of Dominica is known from tropical continental America as well as from Jamaica, Hispaniola, Guadeloupe, Dominica, St. Lucia, and Trinidad.

The Caribs use the timber of mang blanc as a source of shingles, boards, and the like. A yellowish gummy resin is also found in the wood of this species. The gum is hard and friable after contact with the air and has been used by Indian tribes of continental South America for torches, as a calking material, and as a cement to fix fishbone points to the shafts of their arrows (18).

A pitch-like resin, called *mani*, obtained from the wood of the closely related *Moronobea coccinea* Aublet of the continental tropics of America, is similarly used by aborigines of the basins of the Orinoco and Amazon rivers. For example, ROTH (43) refers to *mani* and its use in his discussion of the Indians of Guiana. Curiously, a blackish resin, also called *mani*, is employed by the Caribs of Dominica for strengthening home-made la pite (*Ananas*) twine [45]. It was first thought, since *Moronobea coccinea* does not occur in Dominica, that the local *mani* was derived from the yellow resin of mang blanc (*Symphonia*) but this is apparently not the case. Lumps of *mani* are always collected along the windward beaches where they are apparently tossed by the sea at certain seasons, particularly during « Carême » (February to

[45] *Mani* is put to a use similar to that which beeswax performs in sewing.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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quantity of seeds between the palms and scraping off the resultant paint with a piece of wood or with a knife. *Bíset* body paint was mixed with powdered charcoal (derived from the wood of bois chandelle, *Erithalis fruticosa*) to moderate its brilliance.

The roots of *Bixa orellana* are sometimes used to flavour meat or sauces. Sticks used as fire drills were made of annatto wood 'also from wood of bois la glu (*Sapium caribaeum*), bois chandelle (*Erithalis fruticosa*), maho noir (*Guatteria caribaea*), and cacao (*Theobroma Cacao*), etc.'. For further uses of *bíset* as an ingredient of ritual baths see *Ocimum micranthum* and *Ipomoea pes-caprae*.

Specimen citation: 3225, 3303.

PASSIFLORACEAE. Passion-Flower Family.

Passiflora foetida Linnaeus, Sp. Pl. 959. 1753.

Mariguja. — *merékuia* (cf. Tupi *marakuya*), *lẽ méku* (« monkey's genitals »).

This passion-flower occurs in Jamaica, Puerto Rico, the Lesser Antilles, and throughout tropical South America. In Dominica mariguja occurs on waste stony ground, open slopes, or in hedgerows at lower elevations.

The fruit of this wild species is eaten by the Caribs, and the leaves are made into a « tea » said to be good for colds. The tea is used also to bathe people when they are weak.

Specimen citation: 3193.

Passiflora laurifolia Linnaeus, Sp. Pl. 956. 1753.

Water Lemon — Liane Pomme, Pomme de Liane (name of fruit). — *merékuia* (cf. Tupi *marakuya*).

An oft-cultivated species of the West Indies and tropical South America. The pomme de liane is a common slender climbing vine most frequent in Dominica in thickets near streams at lower elevations, particularly on the windward coast.

Caribs peel the slender stems for use as a material in spiral basketry, in the same way that the lianas known as *mibi* (*Anthurium palmatum* and *Monstera pertusa*) are employed. The fruits are edible.

Specimen citation: 108 (T), 2945, 3162, 3735.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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Another tea is
brewed of a mixture of the barks of maho piment and pois doux (*Inga laurina*) and given to women to induce lactation. For further uses of this species as an ingredient in ritual baths see *Ipomoea pes-caprae* and *Ocimum micranthum*.

Specimen citation: 21 (T), 466, 3274.

COMBRETACEAE. White Mangrove Family.

Terminalia catappa Linnaeus, Mant. 1: 128. 1767.

Z'Amande.

A large, spreading coastal tree, native to Malaya but now widely dispersed in the tropics of both hemispheres.

Caribs make boards from the strong, brown timber while the ripe seeds are eaten by them like almonds.

Specimen citation: 3148, 3337.

MYRTACEAE. Myrtle Family.

Pimenta racemosa (Miller) J. W. Moore, Bernice P. Bishop Mus. Bull. 102: 33. 1933.

Pimenta acris Kosteletsky, All. Med. Pharm. Fl. 4: 1526. 1835.

Amomis caryophyllata Krug & Urban, Engler Bot. Jahrb. 19: 573. 1894.

Bay Tree, Bay Rum Tree. — Bois d'Inde, Black Cinnamon. — *asúru*, *hasuru* (« peeled »?).

A well known species native to the West Indies and northeastern South America and cultivated elsewhere in tropical regions. In Dominica the bay tree frequents hillsides generally at lower elevations. This tree is one of the first « spices » recorded from the New World. Chanca, on Columbus' second voyage, wrote of the island of Marie Galante: « We found there a tree whose leaf had the finest smell of cloves that I have ever met with; it was in shape like a laurel leaf, but not so large » (69).

The heavy, incorruptible wood was used formerly by the Caribs for making war clubs (*butu*). Today it is employed in the manufacture of « boucans » (barbecues), pestles for wooden mortars,

[i.e., of Maho. - Analyst]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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824^

crude singlepost presses for sugarcane, house-piles, forked posts for *mwìna* (primitive type native dwelling), etc. Bay leaves and fruits are used in a tea drunk as a cure for colic and stomach ache, or in a shampoo for washing the hair or body. In more recent years the leaves have been sold to merchants of the island for distillation of the essential oil. [278 388 439]

Specimen citation: 491, 492, 3220.

Myrcia citrifolia (Aublet) Urban, Fedde Repert. 16: 150. 1919.
Myrcia coriacea DeCandolle, Prodr. 3: 243. 1828.
Couroupoume. — Kurupum. — *ianáua, táka-táka.*

This usually shrubby tree is known from Cuba, Puerto Rico, and the Lesser Antilles. On Dominica it is most frequent at lower elevations along the windward coast.

The wood is resistent to insects and so is used occasionally on the islands in house building.

The small edible fruits, prepared in a special tea (see *Annona muricata*) are used by the Carib women to induce lactation, while the leaves — along with those of fleurs la fête de Dieu (*Petrea kohautiana*), chou froidure (*Xanthosoma* sp.), and du thé pays (*Capraria biflora*) — are boiled up to make a tea used to combat diarrhea. [853 278]

Specimen citation: 10 (T), 3253, 3324.

Psidium guajava Linnaeus, Sp. Pl. 470. 1753.
Psidium guava Grisebach, Fl. Br. W. I. 241. 1860.
Guava. — Gouyave, Goyave. — *balíkasi, kuiábu* (white variety); *balúbui* (m), *ualiapa* (w) (red variety).

The guava is widely planted for its fruit in tropical and subtropical regions where it often is a pioneer weedy tree on open abandoned clearings. It is a native of the West Indies and continental tropical America. In Dominica it occurs on open slopes at lower and middle elevations.

The fruit is edible, while an infusion of the bark, root, and leaves is given by the Caribs to those suffering from diarrhea or intestinal chill. [262 278]

Specimen citation: 4 (T), 496, 3350.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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X824 [396 262] According to the Carib, the hard, durable, tough wood of bois caïmite is one of the best for the manufacture of canoe paddles. The small fruits are edible.

Specimen citation: 3368.

Manilkara nitida (Sessé & Mociño) Dubard, Ann. Mus. Col. Marseille ser. 3. 3: 18. 1915.

Mimusops nitida Urban, Symb. Ant. 5: 167. 1904.

Bumelia retusa Grisebach, Fl. Br. W. I. 401. 1861, as to Dominica plant, *non* Swartz.

Bullet Weed, Bully Tree. — Balata. — *bálata.*

A tall tree known from Hispaniola, Puerto Rico, Tortola, St. Jan, and Dominica. On the latter island it is found at lower elevations. The hard, reddish-brown, resistent wood is valued in Dominica for construction work.

[313 262] Caribs utilize the timber of *bálata* as well as its edible fruits.

Specimen citation: 104 (T).

Mastichodendron foetidissimum (Jacquin) Lam in Rec. Trav. Bot. Neérl. 36: 521. 1939.

Sideroxylon foetidissimum Jacquin, Enum. 15. 1760.

Sideroxylon mastichodendron Jacquin, Coll. 2: 253. 1788.

Acoma (or Acomat) St. Christophe. — *dukuma.*

A tree ranging throughout the West Indies from Florida to Barbados. In Dominica the species occurs at lower elevations.

[313] Acoma St. Christophe supplies one of the most durable of native building timbers found on the island. It was formerly much sought after by the Caribs.

Specimen citation: no herbarium material collected.

Oxythece fabrilis Pierre in Urban, Symb. Ant. 5. 160. 1904.

Balate.

A large tree recorded only from Guadeloupe and Dominica.

[313 262 272] Balate possesses a hard wood (but inferior to that of *bálata*), used by the Caribs for timber. The fruits of this species are eaten by children and others, and were formerly employed to make a beverage.

Specimen citation: 105 (T).

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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X824 Varieties of this species are cultivated for their fruits throughout the warm and tropical regions of both hemispheres.

[263] The Island Caribs generally cultivate pepper plants near their houses. The fruits are utilized both as a relish and for seasoning [278] sauces. It is also said that the expressed juice of the fruit (dropped into the eyes) was used formerly in cases of ophthalmia. Pounded pepper leaves, mixed with shark oil, are employed in the making of poultices for wounds and sores.

Specimen citation : no herbarium material collected.

Nicotiana tabacum Linnaeus, Sp. Pl. 180. 1753.

Tobacco, Tabac Pays. — *iúli*, *iúri* (w), *itámāle* (m).

The tobacco plant, a native of tropical America is cultivated throughout the world.

[249] The Caribs grow this plant less today than formerly. Tobacco smoke is blown on ailing infants by midwives and other old women in order to make them well and strong. Tobacco juice is used as [278] an emetic, and was formerly drunk in dangerous quantities by [787] neophyte piai-men and candidates for chieftainship, both as a trial of endurance and « in order to see visions ». Powdered to- [782] bacco [the leaves were dried near the hearth fire (7)] was burnt on the blade of a paddle as a propitiatory offering to the « Maitre Tête-Chien » (anthropomorphic chief of all tête-chiens, the local boa snake (*Constrictor orophias*) and other spirits. It was also [276] used as a narcotic (for pleasure) by placing a little powder or a dried piece of the leaf, together with wood ash and moistened with sea water, between the inner surface of the lip and the gum (7).

Specimen citation : 151 (T).

Solanum melongena Linnaeus, Sp. Pl. 186. 1753.

Egg Plant. — Belongène.

The egg plant is apparently native to southern Asia, but was introduced early from Spain to America (21). It is now widely cultivated in all tropical and subtropical regions.

[262] Caribs grow this species for its fruits which they eat chiefly [252] in the boiled form. The plant is sometimes grafted on the weedy « batard belongène » (*Solanum torvum*).

Specimen citation : no herbarium material collected.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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Solanum nigrum Linnaeus, Sp. Pl. 186. 1753.
Common Nightshade. — Herbe Amere, Zeb Amere.

A weedy, cosmopolitan, annual, with a world-wide distribution. In Dominica this nightshade is very common on waste and cultivated grounds and especially on the sites of abandoned charcoal pits. It is regularly sold as a green in the native Creole markets (31, under name *S. nodiflorum*).

Herbe amere is also gathered and used by the Caribs as a potherb. [262]

Specimen citation: 3221.

Solanum torvum Swartz, Prodr. 47. 1788.
Batard Belongène.

A common coarse weedy shrub, found in waste places, throughout the subtropical and tropical regions of the world.

Batard belongène is sometimes used in Dominica as a root-stock on which to graft the common egg plant. [242] The Caribs also utilize a piece of the root of this plant as an ingredient in a tea to cure « echauffement » (gonorrhea); the other ingredients in this tea include three of the four quarters of a quartered root (3" to 4" long and 2½" in diameter) of *pak* (an unidentified scandent mimosaceous plant, possibly *Mimosa casta* L. or *M. ceratonia* L. which occur in Dominica), seeds of white carapate (*Ricinus communis*), and a root of corossol sur (*Annona muricata*). [278]

Specimen citation: 30 (T), 1164, 1799, 3349.

SCROPHULARIACEAE. Figwort Family.

Capraria biflora Linnaeus, Sp. Pl. 628. 1753.
Goatweed. — Du Thé Pays (pronounce « di té peyi »).

A suffrutescent herb of waste and cultivated areas in subtropical and tropical America.

This species is listed as one of the economic plants of Puerto Rico (10) and in Venezuela it is used against diarrhea and other intestinal complaints (40).

The Caribs of Dominica employ the plant as an ingredient in [278]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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A West Indian and continental tropical American tree to be found on Dominica in moist forests at middle elevations.

The wood of this species is elastic and tough and is utilized in the Antilles for general construction purposes (8). At the time of the Discovery the Tainos and Ciguayos of the West Indies painted themselves with the blue-black, fast stain obtained from genipa fruits. LOVEN (37) states that aborigines of the Guiana coast and the upper Orinoco also painted themselves with this dye, which is used commonly in the same way by lowland Indians throughout tropical South America.

Genips are eaten by the Island Caribs. Formerly the dark fruit stain was used on solemn occasions by the Caribs to draw decorative lines on the face (7). However, among these Indians the customary paint was the protective *biset* (*Bixa orellana*). The fruit juice of genip also is smeared and rubbed on the body to cure diseases of the skin. The juicy pulp, along with water from stems of balisier (*Heliconia*), and the ashes from burnt leaf heart of roseau (*Gynerium*), forms a medicinal used locally against yaws.

Specimen citation: no herbarium material collected.

Geophila herbacea (Jacquin) Schumann in Engl. & Prantl, Nat. Pflf. 4: 119. 1891.

Geophila reniformis Chamisso & Schlechtendal, Linnaea 4: 137. 1829.

Petit Cappi Tourterelle.

A creeping herb found in moist woodlands in the tropical regions of both hemispheres.

A ritual bath made from this plant is used by the Caribs to unbind « spells ».

Specimen citation: no specimens collected.

Morinda citrifolia Linnaeus, Sp. Pl. 176. 1753.

Feuille Froide.

This low coastal tree is a native of Malaysia but is naturalized in the West Indies. In its homeland the species has many uses.

In Dominica feuille froide is employed by the Creole population as a general medicinal plant. The leaves are frequently wrapped around rheumatic joints.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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The Caribs also term this species a « pain killer », but the authors do not know of any specific aboriginal uses. [278] 824
Specimen citation : 2954, 3319.

CAPRIFOLIACEAE. Honeysuckle Family.

Sambucus simpsoni Rehder in Sargent, Trees & Shrubs 2 : 187. 1911.
Elder. — Suyeau.

A shrubby species to be found from Florida to Louisiana, in Central America, and on certain islands of the West Indies. In Dominica it occurs at middle elevations.

The leaves of suyeau are boiled by the Carib Indian in order to form a « tea » used in the treatment of colds and fever. [278]
Specimen citation : s. n. (T), 38B (T).

CUCURBITACEAE. Gourd Family.

Momordica charantia Linnaeus, Sp. Pl. 1009. 1753.
Wild Balsam Apple. — Pomme Coolie, Pavecka.

A native of the Old World (1) (8) now widely distributed in the tropics and subtropics of both hemispheres. This herbaceous species has had a long association with man and is put to a great number of minor uses wherever it grows.

Carib youngsters often eat the fruit of the wild balsam apple while the whole plant, mashed in water, forms a brew considered good for childrens' colds. [262 278]
Specimen citation : 3217.

LOBELIACEAE. Lobelia Family.

Isotoma longiflora (Linnaeus) Presl, Prodr. Lob. 42. 1836.
Pipe Zombi.

A West Indian herb, common on moist banks or in fields generally at lower elevations.

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Chrysophyllum argenteum Jacq.	Sapotaceae
Dacryodes excelsa Vahl	Burseraceae
Daphnopsis caribaea Griseb.	Thymeliaceae
Guatteria caribaea Urb.	Annonaceae
Hibiscus tiliaceus L.	Malvaceae
Sterculia caribaea R. Br.	Sterculiaceae
Tabebuia pallida (Lindl.) Miers	Bignoniaceae
Tapura antillana Gleason	Dichapetalaceae

Plant sources of Cordage or Twine

Ananas comosus (L.) Merr.	Bromeliaceae
Bambusa vulgaris Schrad.	Graminae
Daphnopsis caribaea Griseb.	Thymeliaceae
Furcraea tuberosa Ait. f.	Amaryllidaceae
Gossypium barbadense L.	Malvaceae
Gossypium vitifolium Lam.	Malvaceae
Hibiscus tiliaceus L.	Malvaceae
Sterculia caribaea R. Br.	Sterculiaceae
Stigmaphyllon puberum (L. C. Rich.) A. Juss.	Malphigiaceae

Plant sources of Dyes, Pigments, or Tannins

Anacardium occidentale L.	Anacardiaceae
Bixa orellana L.	Bixaceae
Byrsonima spicata (Cav.) DC.	Malphigiaceae
Cordia pyramidata L.	Verbenaceae
Curcuma longa L.	Zingiberaceae
Dacryodes excelsa Vahl	Burseraceae
Genipa americana L.	Rubiaceae
Heliconia bihai L.	Musaceae
Heliconia caribaea Lam.	Musaceae
Pterocarpus pentandra Sw.	Simaroubaceae

Plant sources of Fish Drugs

Clibadium sylvestre (Aubl.) Baill.	Compositae
Diospyros ebenaster Retz.	Ebenaceae
Lonchocarpus benthamianus Pittier	Leguminosae
Lonchocarpus latifolius (Willd.) H. B. K.	Leguminosae
Neurolaena lobata (L.) R. Br.	Compositae
Pithecellobium jupunba (Willd.) Urb.	Leguminosae

Plant sources of Food or Beverage

Acrocomia aculeata (Jacq.) Lodd.	Palmae
Aframomum granum-paradisi (Hook.) K. Schum.	Zingiberaceae
Aiphanes sp.	Palmae

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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Amaranthus spinosus L.	Amaranthaceae
Amaranthus viridis L.	Amaranthaceae
Anacardium occidentale L.	Anacardiaceae
Ananas comosus (L.) Merr.	Bromeliaceae
Anethum graveolens L.	Umbelliferae
Annona muricata L.	Annonaceae
Annona reticulata L.	Annonaceae
Annona squamosa L.	Annonaceae
Arachis hypogaea L.	Leguminosae
Bromelia karatas L.	Bromeliaceae
Calathea allouia (Aubl.) Lindl.	Marantaceae
Canna spp.	Cannaceae
Capsicum frutescens L.	Solanaceae
Cardiospermum halicacabum L.	Sapindaceae
Carica papaya L.	Caricaceae
Cassia hirsuta L.	Leguminosae
Cassia occidentalis L.	Leguminosae
Chenopodium ambrosioides L.	Chenopodiaceae
Chrysobalanus icaco L.	Rosaceae
Chrysophyllum argenteum Jacq.	Sapotaceae
Coccoloba uvifera (L.) Jacq.	Rosaceae
Cocos nucifera L.	Palmae
Colocasia esculenta (L.) Schott.	Araceae
Dioscorea spp.	Dioscoreaceae
Dolicarpus calinoides (Eichl.) Gilg	Dilleniaceae
Eleutherine bulbosa (Mill.) Urb.	Iridaceae
Euterpe dominicana L. H. Bailey	Palmae
Genipa americana L.	Rubiaceae
Hibiscus esculentus L.	Malvaceae
Hymenaea courbaril L.	Leguminosae
Ipomoea batatas (L.) Lam.	Convolvulaceae
Mammea americana L.	Guttiferae
Manihot esculenta Crantz	Euphorbiaceae
Manilkara zapota (Sessé & Mocino) Dubard	Sapotaceae
Maranta arundinacea L.	Marantaceae
Momordica charantia L.	Cucurbitaceae
Musa paradisiaca L.	Musaceae
Oxythece fabrilis Pierre	Sapotaceae
Persea americana Mill.	Lauraceae
Phaseolus vulgaris L.	Leguminosae
Phytolacca rivinoides Kunth & Bouché	Phytolaccaceae
Portulaca oleracea L.	Portulacaceae
Psidium guajava L.	Myrtaceae
Rajania cordata L.	Dioscoreaceae
Rheedia lateriflora L.	Guttiferae
Rhytidosa amara (Jacq.) Barr.	Palmae
Saccharum officinarum L.	Graminae
Solanum melongena L.	Solanaceae
Solanum nigrum L.	Solanaceae
Spondias mombin L.	Anacardiaceae

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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Tapura antillana Gleason	Dichapetalaceae
Terminalia catappa L.	Combretaceae
Theobroma cacao L.	Sterculiaceae
Xanthosoma atrovirens Koch & Bouché	Araceae
Xanthosoma brasiliense (Desf.) Engl.	Araceae
Xanthosoma violaceum Schott.	Araceae
Zea mays L.	Gramineae

Plant sources of Medicines or Charms

Aegiphila martinicensis Jacq.	Verbenaceae
Afromomum grazum-paradisi (Hook.) K. Schum.	Zingiberaceae
Alpinia speciosa (Wendl.) K. Schum.	Zingiberaceae
Ambrosia hispida Pursh	Compositae
Ambrosia paniculata Michx.	Compositae
Anacardium occidentale L.	Anacardiaceae
Ananas comosus (L.) Merr.	Bromeliaceae
Annona muricata L.	Annonaceae
Annona reticulata L.	Annonaceae
Annona squamosa L.	Annonaceae
Anthurium palmatum (L.) Kth.	Araceae
Antirrhoea coccinea (Vahl) Urb.	Rubiaceae
Arachis hypogaea L.	Leguminosae
Asclepias curassavica L.	Asclepiadaceae
Begonia dominicalis A. DC.	Begoniaceae
Bidens pilosa L. var. radiata Sch. Bip.	Compositae
Bixa orellana L.	Bixaceae
Borreria laevis (Lam.) Griseb.	Rubiaceae
Bourreria succulenta Jacq.	Boraginaceae
Bursera simaruba (L.) Sarg.	Burseraceae
Byrsonima spicata (Cav.) DC.	Malphigiaceae
Caladium bicolor (Ait.) Vent.	Araceae
Capraria biflora L.	Scrophulariaceae
Capsicum frutescens L.	Solanaceae
Carica papaya L.	Caricaceae
Cassia alata L.	Leguminosae
Cassia bicapsularis L.	Leguminosae
Cassia hirsuta L.	Leguminosae
Cassia occidentalis L.	Leguminosae
Cecropia peltata L.	Moraceae
Chenopodium ambrosioides L.	Chenopodiaceae
Chiococca alba (L.) Hitchcock	Rubiaceae
Clerodendrum fragrans Vent. var. pleniflorum Schauer	Verbenaceae
Clusia pluknetii Urb.	Guttiferae
Cordia retinulata Vahl	Boraginaceae
Curatella pyramidata L.	Verbenaceae
Cynthea arborea (L.) J. E. Sm.	Cyatheaceae
Dacryodes excelsa Vahl	Burseraceae
Daphnopsis caribaea Griseb.	Thymeliaceae